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THE ARYAN PATH

Point out the "Way" — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXVII SEPTEMBER 1956 No. 9

"THUS HAVE I HEARD"—

"Fire consumes evil; It shines as the Flame of the Good of the Most High."

The sixth day of the first month in one of the Parsi calendars is assigned by communal tradition to mark the Natal Day of Zoroaster. This year the day falls on the 6th of September. Controversy about the era in which the Prophet of ancient Iran lived and taught continues to this day. According to their inclinations Avesta and Pahlavi, Pazend and Persian scholars have considered the teachings attributed to Zoroaster. The suggestion that not one but a long line of teachers instructed different generations of Iranians has not been seriously and sincerely considered; in a way, that would explain the variety and contradictory nature of teachings all of which are attributed to one and the same person. The passage of time from the exalted teachings of the Avestan *Gathas* to the folklore of Persian *Rivayats* can be measured not by centuries but by millennia. Again, it would be absurd to regard as of equal value all the thoughts they express—a vast conglomeration ranging from those of celestial inspiration to those of terrestrial origin. To examine the ideas and the teachings on their own merits and not trouble about their authors and their eras seems to us the best way.

All who desire to learn from the sayings of the great Prophets of the ancient world should utilize this occasion to read and reflect upon the teachings of the Prophet of ancient Iran. In them is to be found a spirit of universality and of impersonality. The Message of ancient Persia echoes for our ears truths which have a message for this cycle.

The teachings revolve round one word, *Asha*. Like the old-world term *Dharma*, *Asha* connotes a variety of ideas, among which Purity and Righteousness are the most prominent. To be pure and righteous is man's highest duty—his duty

to his own *Fravashi*, the Human Spirit. Today the word "religious" has a low and mundane connotation; it means only bodily cleanliness, adherence to rites and customs and ordinary worldly and sectarian goodness. In the Zoroastrian scriptures great divine powers —*Ameshaspentas* and *Yazatas*—are said to fulfil their tasks according to the Law of Righteousness. The *Gathas* refer to man's life and his further progress as founded upon and guided by Righteousness. The whole of Nature, it is said, is unfolding on the Pattern of Righteousness:—

There is but one Path—the Path of *Asha*—all others are false.

Through the best and the highest *Asha*, may we get a vision of Thee the Supreme Spirit, the Most High; may we draw near unto Thee; may we attain perfect union with Thee.

Asha is the Divine Will, manifesting as the changeless, eternal Law of Life. It contains the Divine Pattern of the unfoldment of Nature. In several places Righteousness is referred to as the Godhead. Ahura Mazda is described as "He who is the highest in *Asha*," who is "of one accord with *Asha*"; it is the Ray of the Supreme; as Gandhiji once said, "The Law and the Lawgiver are one." On earth Fire is the symbol of *Asha*.

Knowledge is necessary to tread the Path of Righteousness. To realize *Asha* requires the inner Wisdom. The most sacred verse of Zoroastrianism—the *Ahuna-Vairya* —asserts that the fully Illuminated One, He who possesses the highest Holiness and the Purest Power, has developed the Wisdom of *Asha*.

Another sacred verse, the *Ashem-Vohu*, states:—

Righteousness is the greatest wealth; it is Eternal Light (or Bliss); Eternal Light is for him who is righteous for the sake of the most supreme Righteousness.

Ordinarily material prosperity and progress are thought to be the highest good. Not so from the point of view of the soul. He whose thoughts are pure, whose words are true, whose acts are virtuous, is the custodian of the real, permanent wealth which is Righteousness. He is the best among men; he alone is truly happy. He is the true follower of the Religion of Zarathushtra—not he who is born of Parsi parents; or even he who performs all the outer rites and ceremonies which have been associated with the Zoroastrianism of today. It, like all other creeds, has lost its pristine purity and has become degraded.

Asha being the Law of Growth, everything in the universe is under its influence. We find a great deal in Zoroastrian texts about the purification of the Elements—Earth, Water, Air, Fire. As a self-conscious Thinker man has a grave responsibility towards living Nature. His own constitution is composed of these elements. But to elevate them he has first to purify his own

being. Man should establish order and purity in his inner nature. With strict discipline, firm resolve and sustained effort he should subjugate his passions, eradicate evil thoughts and conquer the animal in him.

The Path of Righteousness is beset with trials. Man needs the aid of the Divine Good Mind, *Vohu Mano,* and of *Armaiti* the Goddess of Faith, who is the mother of Devotion. Wisdom purifies and enlightens the mind; Devotion energizes and sanctifies the heart. They create out of mortal man the immortal *Ashvan,* the Righteous One.

SHRAVAKA

A CONFERENCE ON ASIAN HISTORY

An important historical Conference recently concluded its deliberations in London. This was the Conference on Historical Writing on the Peoples of Asia, organized by the School of Oriental and African Studies in the first week of July with financial assistance from the Rockefeller Foundation.

With the emergence of Asia from the period of European dominance, historians both in Asia and in Europe are necessarily viewing the history of Asia in new perspectives and under new categories.

The Conference was divided into three sections, on South Asia (India, Pakistan and Ceylon), on South-East Asia (Burma, Indonesia, Malaya and Viet Nam) and on East Asia (China and Japan). Papers were contributed by about eighty scholars. The Conference itself was devoted to the discussion of general themes which had emerged from the papers which had already been circulated and discussed in seminars at the School during the previous six months. Discussion was grouped under the following principal heads: the ideas of history in the early indigenous empires, the ideas of history in mediæval Muslim writings; historical writing in the period of European dominance; and historical writing in the period of the nationalist movements. The majority of those taking part were from Asia or were members of the staff of the School, but France, Holland and the United States were well represented.

The Conference agreed upon two major proposals. First, that its papers should be published in a comprehensive form together with a report of proceedings and, secondly, that a steering committee should seek sponsors for a fellowship scheme whereby at least six Asian scholars each year would be enabled to come to Europe to pursue their own researches. This idea could clearly be of decisive importance to future mutual understanding of East and West.

The Conference itself must be regarded as a great success, not merely by reason of the vivacity and fruitfulness of its discussions, but also by reason of the obvious cordiality and desire for future close co-operation between its Asian and its non-Asian members. As was remarked during the proceedings, such a Conference would have been impossible twenty years ago. The future Director of the School of Oriental and African Studies, Professor C. H. Phillips, who was the moving spirit behind the whole project, can fairly feel that he has been responsible for an important landmark in the study of the history of Asia.

P. HARDY

WHAT ARE PACIFISTS DOING?

[**Mr. Reginald Reynolds** is a well-known pacifist and is the author of *White Sahibs in India* and *Beware of Africans*. Our readers will find this valuable and informative survey thought-provoking.—ED.]

The request which prompted this article suggests a line of detailed sociological research which would require a large team of trained investigators. I should take the greatest interest in the collation of results from such a survey, which would include the trades and professions in which pacifists are engaged, their leisure pursuits, their relations with neighbours and with the community in which they live, their attitude to their own families, etc.

Unfortunately, I write in mid-Atlantic; and by the time this article appears I may have changed my mind on some points after my first visit to the New World. My ideas so far are limited to the following range of experiences:—

Five years as Secretary of the No More War Movement, from 1932 until it merged with the younger movement in Britain, known as the Peace Pledge Union, in 1937.

Five years (1947-52) on the Council of the War Resisters International, and many more years of very close association with it.

Some years as a Director of *Peace News*, which I still am.

Fifteen months (1951-52) as Field Secretary to Friends Peace Committee, which involved almost incessant travelling in Great Britain, mainly among Quaker groups anxious to give further expression to their peace testimony.

Membership, since 1951, of the Friends Work Camps Committee, attending many of its camps as a "working visitor."

A general interest in peace and its ramifications took me to India and Gandhiji in 1929-30; to the World Pacifist Meeting in 1949-50; from Cairo to Capetown (a six months' overland journey) in 1953; and to conferences, meetings, etc., in many parts of Europe at different times—including a personal "concern" (in the Quaker sense) which took me all over Britain and into Ireland after the last war, to present deeper aspects of the Quaker peace testimony.

Membership of many smaller organizations devoted to the pursuit of peace and a deeper understanding of what peace involves—such as the Pacifist Research Bureau, The Friends of India, etc.

It will be observed that my experience, stretching over nearly thirty years, has provided me with a fairly intensive knowledge of pacifism in Britain, a shorter (but none the less intensive) study of pacifism in India during two short periods, and an extensive, but not detailed, knowledge of pacifism in other parts of the Old World. I know American pacifism, at the moment, only from books, personal contacts with eminent American

pacifists (whom I met in Europe and India) and a large correspondence with some of them. The same applies to Australasia.

The defect which I am now hoping to remedy is a very important one, because in the West pacifism has been, historically, a phenomenon of primarily Anglo-Saxon origin. It is not my business here to discuss the reason for this fact. It is significant merely because of the great importance of pacifism in America (relative to pacifism in, say, the countries of continental Europe) and the even more vital importance of the United States in the present world pattern. To say that Anglo-Saxon pacifism is, to some extent, connected with the no less Anglo-Saxon history of Quakerism is not, I hope, a boast —nor is it an explanation: for if there is a causal connection here I should still have to explain why Quakerism grew up in England and found its roots most readily in English-speaking countries. But I can at least safely assume that a discussion of pacifism in the West is rightly and reasonably a discussion *primarily* of pacifism in Britain and America. This is in no way to underestimate the importance of such great figures as Tolstoy, or—as I hope to show later—of Danielo Dolci in Sicily today. But the truth is that, whatever roots Danielo Dolci may succeed in planting among *his* countrymen, the moral influence of Tolstoy was and is felt more outside Russia than within that country. In fact, I think it could be shown that Tolstoy's greatest influence was exerted through the impact of his ideas on Gandhiji; and I have already suggested, in *To Live In Mankind*, that Gandhiji's ultimate influence may also be experienced mainly outside of India. To this subject, too, I propose to return. I mention these names only to make it clear that in discussing movements I am not underestimating the spiritual force of individuals or confusing the two. Neither Jesus nor Gautama exercised their greatest influence in their own countries; and in the case of Christianity we have the further complication that Christian ethics have often been found in a more developed form outside Christendom. I have in mind once more the influence of Christian thought as revived and expressed through the work of Gandhiji.

To turn from these considerations of historical background and spiritual dynamics, some observations on developments in Western pacifist thought may be desirable next, in order to explain the position as I see it today.

Thirty years ago in Britain, the original "home" of modern Western pacifist thought, the thinking of pacifists as represented by their organizations, acknowledged leaders and publications was astonishingly muddled. Basically, pacifists (known as "integral" pacifists on the European continent, to distinguish them from an even more nebulous group of peace-mongers) considered that

their duty began with a personal refusal to fight in wars. For many of them the obligation ended there, though pacifists in general entertained and advocated vague and undeveloped ideas about power politics. They were associated with others in a demand for the ending of secret diplomacy. They were commonly found in the Labour Party or among the Liberals. Another twenty years or more further back, one would have found almost the whole group under the banner of Lloyd George —pro-Boer Liberals who must surely have since marvelled both at their former political leader and their Afrikander *protégés*. One can trace here the Quaker influence, with its strict code of personal behaviour but total lack of political guidance. Quaker Quietists had always been scared of politics; and those who had broken away from Quietism and plunged into politics had generally thrown away their peaceful principles in the process. John Bright is a fair example of these individual exceptions. Whatever guidance they offered could only have added to the general confusion.

To those who have studied war and peace with complete integrity and even moderate intelligence nothing could be clearer than the intimate connection between war and imperialism. The conquest, subjugation and retention of colonies (against internal revolt or the designs of rival powers) is so obviously a matter of military force, threatened and frequently exerted in the most ruthless manner for the most amoral of reasons, that the matter should be beyond discussion in pacifist circles. Yet this has not been the case, and it has been particularly noticeable in Britain that pacifists have often been unable to grasp this elementary fact, together with its corollaries. The truth is that British people grow up in an atmosphere so saturated with imperialist thought that it is very hard for any native of Great Britain to look at imperialism objectively. It is there as an unconscious bias—a naïve arrogance in people who may be, in all other respects, humble and unassuming. A weakness of this sort on an issue so basic would be deplorable among pacifists in any part of the world. But at the *fons et origo*, the very power-house of pacifism, it has been an alarming fact, accounting for much of our weakness.

The power of recovery, however, was latent in the basic tenets of personal pacifism. Within my time I have seen the beginning of a process closely analogous to what happened among American Quakers in the eighteenth century. Here, too, there had been a flat contradiction between the pacifism of Quakers (expressed, for example, in their attitude toward the Red Indians) and their general acquiescence in Negro slavery. Slavery was an accepted institution blatantly inconsistent with Quaker pacifism, but unchallenged for years except by a few isolated Quakers, who were

generally "disowned"—*i.e.*, expelled by the Society. The analogy with modern British pacifism and British imperialism is very clear; for slavery in seventeenth-and-eighteenth-century America was such a basic factor as to require a startling challenge, one which would suit neither the Quaker temperament nor Quaker economic interests—many Quakers being slaveholders, some engaged in the slave trade and almost all too involved with American society as a whole to think lightly of a step which would draw unpleasant attention to themselves.

In each case, however, the awakening came. In eighteenth-century America it was John Woolman who, more than any other man, aroused the conscience of Quakerism and induced it to face the implications of Quaker principles in relation to the holding of slaves. The process was gradual; but once started, it could not be stopped. By the time of the Civil War, American Quakers, though divided with regard to political action—involving as it did by then military action—were united in their condemnation of slavery and no longer participated in the institution. In Britain, during the present century, I am convinced that it was Gandhiji who faced British pacifists with the fuller implications of their faith. A reading of "official" pacifist literature, from about 1920 onward, would reveal some odd things which many pacifists would prefer to forget. People accepted as leading pacifists were, as late as 1930, writing abusive articles about Gandhiji and defending British Rule in India. Such articles and letters could be found in *The Friend*, a weekly unofficial paper of the Quakers, in *Reconciliation*, the monthly organ of the Fellowship of Reconciliation, and in *No More War*, the monthly journal of the movement of which I became Secretary two years later. My own appointment was, I suppose, a small landmark, for it represented a revolution in the "orthodox" British pacifist thought of those days. My own views about Gandhiji were well known and I replaced two people who had held the movement to the official Labour Party line on India and empire—Labour having been in office throughout the worst period of repression in India.

This, however, was only a beginning. With the rise of a larger and more popular movement, the Peace Pledge Union, and the merging of the old N.M.W.M. with this junior, but more wealthy, organization, the whole battle had to be fought over once more; and it is still being fought. But I think that a study of *Peace News* during the last ten years would show a slow clarification of thought. The great issue of our time is gradually being recognized—and it is not the so-called East-West conflict, but the great moral issue of white domination in Africa and other parts of the world.

If, however, pacifist ideology is

becoming clearer, we have still to consider pacifist effectiveness. Superficially pacifism never appeared to be stronger in Great Britain than it was in the middle thirties, when the Oxford Union passed a resolution that "this house will in no circumstances fight for its king and country"—a startling declaration, followed within two or three years by the response to Canon Sheppard's appeal for "peace pledges," which netted well over 100,000 signatures. The movement of which I was then secretary had only about 4,000 members; and I well remember how startled my old friend Laurence Housman was when I gave him 8,000 as the effective strength of Sheppard's movement. I argued that he had netted our own 4,000 and perhaps as many outsiders: the rest was froth and bubble. This proved to be correct. Sensational and emotional appeals may produce impressive figures, but not effective strength. The increase of this effective strength is still a major problem for pacifists in every country, second only to the need for clearer and more disinterested thinking about main issues.

One thing has long been clear to many of us, though the bulk of British pacifists have yet to be convinced of it: that the old technique of relying primarily on public meetings is quite hopeless. A teacher in a school who really *lives* (not *preaches*) his pacifism will do more to increase our effective strength in a few years than a public speaker can hope to do in a lifetime unless his public speaking is closely linked, as Gandhiji's was or as Shri Vinoba Bhave's is, with the concept and practice of action. But considering the number of Quaker and pacifist teachers in Great Britain I think our effective increase should be much more rapid. And if few other occupations offer such excellent opportunities it is still true that, if pacifists gave greater thought, *as pacifists*, to their choice of trade or profession and to their conduct in it, there would be a geometrical progression in effective numbers which is not, in fact, to be found. The idea still exists that the important things to do are (1) to sell *Peace News*, (2) to hold an occasional "public" meeting (to which the public seldom comes) and (3) not to fight if a war comes. As a conception of our duties I find this dismally inadequate, though I admit the desirability of (1) and (3) as supplements to action.

Even here, however, there is some indication of a more positive, personal and hopeful approach. The creation by pacifists of Family Service Units during the war and the growth of the work-camp concept are typical of this new approach. Here we have developments which bring us more closely into line with Gandhiji's idea of constructive work as the proper expression of real *Ahimsa*. This effort to fulfil the positive implications of our faith—and there are many other ways of doing so, both

personal and corporate— is not only essential to sincerity but may prove, in the long run, to be the most effective method of spreading the truth for which we stand. Gandhiji and his real followers have certainly shown us that the way to spread a vital truth is to live it.

This brings me back to Dolci, the great Sicilian disciple of Gandhiji. Here, at last, we have in Europe a pacifist technique for social revolution, as effective (I believe) and likely to be as widely publicized before long as the work of Gandhiji himself. It would take a special article to describe Dolci's work, on which I do not claim to be an authority. But his principle of the "Reverse Strike" (organizing unemployed men to do neglected public work) is surely a magnificent addition to the Gandhian armoury.

To end on a further note of hope, I can say with confidence that all the way from Cairo to Cape Town, three years ago, I found people—notably Africans—deeply interested in the ideas of Gandhiji and trying to work out Gandhian techniques of positive action. The Negro boycott of segregated buses at Montgomery (Alabama) is yet another indication. One cannot doubt either the source of inspiration or its enormous importance, both locally and in its publicity value; for such movements attract wide press publicity—much greater than all the accumulated pacifist public meetings, pamphlets and journals could achieve in half a century. I dare to hope that our stick-in-the-mud pacifists in Britain, who are well aware of these important developments, may be even now learning from them.

REGINALD REYNOLDS

JUSTICE CHAGLA ON COMMUNALISM

The inaugural issue of *Dipika* published from Bombay (that of August 1956) containing a "Tilak Centenary Symposium" and other important articles is interesting.

First place is given to an important message from Shri M. C. Chagla, the Chief Justice of Bombay. India, he says, needs to promote national unity and solidarity. India is pledged to a socialistic pattern of society, and Indians must become conscious of the "terrible economic and social injustice in our land. Socialism in the last analysis is nothing more than the removal of this injustice." As Shri Chagla says, communalism and casteism are still rampant in India. "They will only disappear when we realize the value and dignity of the individual . . . ."

The India we want cannot be achieved merely by hopes and a few earnest workers. It is a national endeavour and everyone must work to reach the glorious future.

E.M.H.

INDIAN INFLUENCE UPON ENGLISH LITERATURE

[We publish here the first of two instalments of **Shri A. Venkappa Sastri's** interesting survey of an important cultural field. His coverage is broad, though he has excluded from consideration Indo-Anglian fiction, journalism and miscellaneous writing, in which also the Indian influence could be studied. Cross-pollination is as important for national cultures as in plant breeding. So much is written of the truly significant influence of English literature upon the modern Indian renaissance that it is well, in the interest of mutual cultural appreciation and sympathy, to show the reciprocal influence of India on English letters.—ED.]

I. THE ENGLISH INITIATIVE

In a sense nothing is so barren as reckoning influences, grading merit and allocating rank, in life or literature. A sensible reader confronted with a poem, a play, a novel or another product of creative imagination will seek to get out of it the delight, the *rasa*, inhering in it and feel greatly rewarded in the quest. Analysis and curiosity about sources, variations and subsequent literary history that do not add to our appreciation count for little indeed. But as a study in human fellowship, in the perception of temperamental affinities and in the forging of links of sympathy it is always worth while examining the drift of human groups towards one another under the pressure of historical circumstances. This is what Professor Toynbee means by the "encounters between civilizations." Such an encounter occurred between England and India some time in the eighteenth century when the East India Company from being a mere trading corporation was rapidly transformed into a political power, with an increased British element coming to stay in India. The mobile section of them was instrumental in spreading ideas and influences both ways. The influence of the British on Indian life and thought has been dealt with often enough, but the return influence of India upon England has received scant notice. Here it is proposed to consider this aspect of the subject.

By "Indian influence" is meant the total impact of India upon England through the medium of the written word. The writers may be Indian, Anglo-Indian or English; the nexus is India and interest in India. The word "literature" primarily connotes creative writing but includes also every type of discursive and ratiocinative composition which provides stimulus to the literary artist and constitutes part of the *milieu*. Again, "English literature" is understood to comprehend American writing as well.

Indian influence percolates to England both directly and through French, German and American channels.

And not by eastern windows only,
When daylight comes, comes in the light.

To give only one example of the circuitous way in which it worked: Dara Shikoh rendered into Persian sixty sections of the Upanishads in 1656 under the title *Oupnekhat*; the manuscript was carried away by the Frenchman, Anquetil Duperron, and published in two volumes with a Latin translation in 1801–2; this translation fell into the hands of Arthur Schopenhauer (1788–1860) and through "Schopenhauer and Von Hartmann Sanskrit philosophy profoundly affected German transcendentalism."[1] And we know how German transcendentalism poured into English through Thomas Carlyle (1795–1881) and his circle of friends in the nineteenth century.

Coming to the traffic between England and India, we see a pattern. It starts with English initiative; the current touches India's shores, covers the whole land, the waters gather to a head; then a return movement begins. This repeats itself till a reciprocity, more or less regular, is established. Five such tides of cultural interaction can be broadly traced: the first, represented by poets from Shakespeare onwards who knew India by hearsay; the second, by political writers and historians like Burke and James Mill to whom India was a living administrative issue; the third, by writers of fiction, commencing with Scott, who portrayed Indian characters or depicted the Indian scene in their novels; the fourth, beginning at the Indian extreme, by scholars and Indologists like Sir William Jones and Henry Thomas Colebrooke and, on the Indian side, by Raja Ram Mohan Roy, with whom the "counter attack from the East" may be said to have been launched; and the fifth, by Anglo-Indian and Indo-Anglian poets. These together have served to create interest in India and carry her influence abroad to England. We can attempt here only a summary account of this process of interpenetration of Indian and English ideas and thought during the period of their historic connection. The article cannot possibly gather all the data on the subject; nor does it treat any particular *genre*—poetry, criticism, fiction or philosophic writing. The consideration of any one writer in detail in relation to India (as, Forster and India, Eliot and India, Kipling and India or Æ. and India) also is outside the argument.

Besides, this article does not consider Indo-Anglian fiction, journalism or miscellaneous writing, where too Indian influence can be studied.

A general indication of Indian influence and its possibilities is all

[1] *Modern India and the West.* Ed. by L. S. S. O'Malley (Oxford University Press. 1941). P. 545

that is intended. A certain latitude in regard to dates in the arrangement of matter, however, has been assumed while the pattern is preserved.

I. The plays of Shakespeare contain references to India as a fabulously rich land.[2] Milton was also impressed with the "wealth of Ormuz and of Ind"; phrases in *Paradise Lost* like "close sailing from Bengala," "to Agra and Lahor of Great Mogul," and the vivid description of the fig-tree,

> ...such as, at this day, to Indian known,
> In Malabar or Decan spreads her arms

show a further interest in places and landscapes. Dryden's "heroic play" *Aurengzeb* (1676) is the first English play on an Indian historical theme. Indian mythology provided material for Southey's *Curse of Kehama* (1810). Coleridge has a whole page of comment on this poem.[3] Samuel Johnson (1709–84) wrote nothing on India but at one time (1756) contemplated a journey to India in the company of the famous East Indian merchant-adventurer and civil servant, Joseph Fowke.[4] He wrote three letters to Warren Hastings which have been reproduced in Boswell. Sir William Jones (1746–94) was well known to Johnson and was elected member of the Literary Club in 1773. The gentle muse of William Cowper (1731–1800) expresses indignation at the rapacity of the British adventurer.[5] Thomas Moore industriously worked up Moghul romance into the famous *Lalla Rookh* (1817). Shelley's idealistic pantheism "may be attributed to his study of the Indian poems of Sir William Jones."[6] Keats (1795–1821), in a letter to Miss Jeffrey dated March 31st, 1819, speaks of "voyaging to and from India for a few years" as one of the choices before him, the other being "leading a feverous life alone with poetry."[7] The Indian Maid in Book IV of *Endymion*, "My sweetest Indian," "My Indian Bliss," "The Warm Indian Clove"; Isabel withering "like a palm Cut by an Indian for its juicy balm"; and other allusions evidence the inclination of his thoughts to India.

The Victorian poets, Mrs. Hemans (1793–1835) in "England's Dead," Tennyson (1809–92) in "Akbar's Dream" and "The Defence of Lucknow," Browning (1812–89) in

[2] A good many references have been culled in "Shakespeare's India" by K. MUKHERJEE in *The New Review*, October 1943, and in "Shakespeare's Idea of India" by R. P. AIYAR in *The Indian Review*, May 1928.

[3] *Lectures and Notes on Shakespeare* (G. Bell and Sons, Ltd., London), p. 13.

[4] "Doctor Johnson and India" by S. KRISHNAMURTHY in *The Journal of the University of Bombay*, Vol. XVII, Part 2, September 1948.

[5] For citations see "The Poet Cowper and India" by "BIBLIOPHILE" in *The Modern Review*, May 1923.

[6] "The Story of the Nabobs" by H. G. RAWLINSON in *Mysindia*, January 26th, 1950.

[7] *The Letters of John Keats*. Edited by MAURICE BUXTON FORMAN. 1947.

"Clive," Oscar Wilde (1856–1900) in "Ave Imperatrix," George Meredith in his lines on the battle of Chillianwallah (1849), with which he made his debut into letters, and later Sir Henry Newbolt (1862-1938) in poems like "Seringapatam" and "Gillespie" and the American poet J. G. Whittier (1807–92) in "Pipes at Lucknow" have all treated incidents and episodes of Indian history in English verse.

But the poet who by deliberate choice of theme, by much local colour and convincing craftsmanship definitely made India real to the English imagination was Rudyard Kipling (1865–1936). How India affected Kipling is best told by Mr. T. S. Eliot :—

To have been born in India and to have spent the first remembered years there, is a circumstance of capital importance for a child of such impressionability. To have spent the years from seventeen to twenty-four earning his living there, is for a very precocious and observant young man an important experience also. The result is, it seems to me, that there are two strata in Kipling's appreciation of India, the stratum of the child and that of the young man. Kipling is of India in a different way from that of any particular Indian, who has a race, a creed, a local habitation and, if a Hindu, a caste. He might almost be called the first citizen of India and his relation to India determines that about him which is the most important thing about a man, his religious attitude. It is "an attitude of comprehensive tolerance."[8]

But, for a revelation of the higher strain of India we have to look not to Kipling but to Sir Edwin Arnold (1832–1904), taken up later.

English poets of our generation have quite assimilated India into English song in familiar image and understanding reference. The rivers and mountains of India, the Ganges and the Brahmaputra and the lordly Himalayas, have been magically conjured into life in many an English poem. Space does not permit quoting from them. A poem, "Those Himalayas of the Mind," by C. Day Lewis opens with this vivid metaphor of the inaccessibility of the summits of human aspiration :—

> Those Himalayas of the mind
> Are not so easily possessed ;
> There's more than precipice and storm
> Between you and your Everest.

T. S. Eliot in *The Waste Land* (1923), with a bareness signifying an intimacy that discards all epithets, has these lines :—

> Ganga was sunken, and the limp leaves
> Waited for rain, while the black clouds
> Gathered far distant, over Himavat.

As sheer poetry the impact of these lines is elemental. Observe, it is not "Ganges" but "Ganga," not "Himalayas" but "Himavat," capturing a vibrant sense of *nada* for the Indian ear. A picture of almost cosmic drought—the very Ganga sunken ; of the drooping expectancy of the limp leaves waiting for rain ; and a packed image of the burden of black clouds gathering

[8] *A Choice of Kipling's Verse*, pp. 23–24.

over the white peaks, preluding rains—such is the symbol conveyed, of dearth and hope of regeneration in one. Mr. Eliot has imbibed the spirit of Indian philosophy. He admits :—

I have no knowledge whatever of the Arabic, Persian, or Chinese languages. Long ago I studied the ancient Indian languages, and while I was chiefly interested at that time in Philosophy, I read a little poetry too ; and I know that my own poetry shows the influence of Indian thought and sensibility.[9]

This acknowledged influence goes deeper than the repetition of a potent Sanskrit word—"*Shantih, Shantih, Shantih*"—at the formal ending of *The Waste Land,* or of pregnant vocables like "*Datta... Dayadhvam...Damyata...*" in the body of the poem, or the reference to Krishna or Arjuna, or a free rendering in "The Dry Salvages" of the former's admonition to the latter.

Here perhaps without strict regard to chronology we could advert to the general influence of the *Bhagavad-Gita* and other Indian scriptures on Thoreau (1817–62), Emerson (1803-82) and Carpenter (1844-1929) to select but three names out of a whole host. Describing his life, Thoreau says :—

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavat Gita*, since whose composition years of the Gods have elapsed, and in comparison with which our modern world and its literature seem puny and trivial.... I lay down the book and go to my well for water....The pure Walden water is mingled with the sacred water of the Ganges.[10]

Thoreau also refers to the Vedas, the *Vishnu Purana,* the *Hindu Lawgiver,* etc., in the pages of *Walden*. Emerson's lines on Brahma have almost fixed the conception of the Deity for the Western reader. Writing on the Bibles of the world, he lists the Vedas and the Laws of Manu, the Upanishads, the *Vishnu Purana* and the *Bhagavad-Gita* of the Hindu.[11] Elsewhere in his essay on "Poetry and Imagination," referring to Hindu and Buddhist doctrines, he expresses this opinion: "I think Hindu books the best gymnastics for the mind." Later, discoursing on "Immortality," he concludes with the dialogue from the *Katha Upanishad* between Yama and Nachiketas. In *Representative Men,* writing on the conception of fundamental Unity, Emerson says:—

The raptures of prayer and ecstasy of devotion lose all being in one Being. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian Scriptures, in the Vedas, the Bhagavat Geeta, and the Vishnu Purana. Those writings contain little else than this

[9] *Notes Towards the Definition of Culture*, p. 115.

[10] *Walden* (The Scott Library), pp. 295–96.

[11] "Society and Solitude" in *Works* (G. Bell and Sons), Vol. III, p. 116.

idea, and they rise to pure and sublime strains in celebrating it.[12]

Then follow quotations from the scriptures.

Whitman's dithyrambic "Passage to India" in his *Leaves of Grass* also can be recalled in this context.

Carpenter too, in *My Days and Dreams—Autobiographical Notes*, confesses to the inspiration of the *Gita*, which he had received from his "almost life-long friend Arunachalam":—

The *Bhagavat-Gita* about the same time falling into my hands gave me a keynote. And all at once I found myself in touch with a mood of exaltation and inspiration,—a kind of super-consciousness which passed all that I had experienced before and which immediately harmonised all those other feelings giving to them their place, their meaning, and their outlet in expression. And so it was that *Towards Democracy* came to birth.

Edward Carpenter in turn influenced other intellectuals of his time. A book of *Memoirs* acknowledging their debt to him by many of his friends, including G. Lowes Dickinson, Havelock Ellis, E. M. Forster, Laurence Housman, J. Ramsey Macdonald and H. W. Nevinson, has been published.

II. Next, the historians and political writers who concerned themselves with India and helped to make precise the vague picture of the country built on travellers' tales claim our passing notice. Robert Orme's *History of the Military Transactions of the British Nation in Indostan from 1745* (1763–78) is the first notable work of this class. James Tod's *Annals and Antiquities of Rajasthan* (1829–32), Grant Duff's *History of the Mahrattas* (1826), Elphinstone's *History of India* (1841), Cunningham's *History of the Sikhs* (1918), Sir Henry Elliot's (1808-53) *Study of Musalman India*, Sir William Hunter's two volumes of the *History of British India* (1899) and Sir Alfred Comyn Lyall's *Rise and Expansion of the British Dominion in India* (1893) are all standard works noted for conscientious research and distinction of style. Later research may show them to be deficient in documentation or erroneous in perspective, but they will remain a permanent quarry for the historian of India. *The Cambridge History of India* volumes are a monument of scholarship and co-operative enterprise. Historians like the late E. B. Havell, H. G. Rawlinson and others of our own day have put India in a new focus.

Edmund Burke[13] is the most outstanding figure of the eighteenth century who served to direct the attention of his countrymen to India, which he did by his closely reasoned and yet impassioned utterances on India, on "The India

[12] "Plato; or, the Philosopher," in *Essays and Representative Men* (Library Classics. Collins Clear-Type Press), p. 394.

[13] *Vide* "Edmund Burke and India," *The Indian Review*, November and December 1911.

Bill" (1783), on "The Nabob of Arcot's Debts" (1785) and at the Impeachment of Warren Hastings, which opened in 1788. What Morley calls Burke's "political mysticism" manifested itself as much in his attitude to India as to France, *i.e.*, in his reverence for tradition, in his sense of the sanctity of social and religious usage, etc. After Burke and Sheridan, his associate in the proceedings against Hastings, comes Macaulay (1800–59). He made his stay in India during 1834–38 memorable for letters by his two essays on Clive and Warren Hastings, biased like much else of his writing but brilliant and popularly catching. J. S. Mill (1806–73), John Bright (1811-89), and John Morley (1838-1923), who recorded his reminiscences of the India Office in his *Recollections*, Vol. II (1918)—all evinced interest in India and felt its influence in various ways. Keir Hardie (1856-1915), James Ramsey Macdonald (1866-1937), H. N. Brailsford, Fenner Brockway, Lord Pethick Lawrence, Earl Clement Attlee and numerous others have kept the stream of political sympathy and interest alive.

III. Contemporaneous with the work of historians and political publicists and of yet more popular appeal has been the work of novelists in England who have drawn upon India for their material. *The Surgeon's Daughter* (1827) by Sir Walter Scott transfers the hero of the novel in the course of his adventures to India, where he is finally crushed to death by an elephant. Tippoo Sahib and Hyder Ali figure in the action of the novel. Thackeray's (1811-63) Indian affiliations are well known. Some Indian scholars have gone into the subject and studied the "originals" of Thackeray's characters in *Vanity Fair*, *Pendennis*, and *The Newcomes*. *The Tremendous Adventures of Major Gahagan* is an Indian burlesque. There is a contingent of representatives from India in *The Snobs of England* by "One of Themselves." There are old "General Sago" who has returned with lacs of rupees and his story of a hog-hunt at Ramjugger; "Dobby of the Madras Fusilliers"; and the East Indian Directors "Chutney," "Mulligatawny" and "Goldmore." Old "Chutney" figures again in *Vanity Fair* as head of the Civil Service at Madras.

Robert Louis Stevenson (1850-94) has an Indian character, Secundra Dass, in *The Master of Ballantrae* (1889).

But in fiction, as in poetry, India became the staple theme with Rudyard Kipling. In numerous short stories and novels, in *Kim* (1901), "his maturest work on India, and his greatest book" (as Mr. T. S. Eliot says), he disclosed the magic of the East. Here, as in verse, it is his admirable craft and virtuosity that compelled recognition. An inescapable imperialistic strain, an unctuous sense of the white man's obligations to "lesser

breeds without the law," a lack of depth or subtlety, the restriction of the canvas to the delineation of a certain portion of the vast heterogeneous Indian humanity, are as much limitations as sources of Kipling's characteristic virtue. But he made the pageant of India live. The sympathetic stories of F. W. Bain (1863–1940), contained in collections like *A Digit of the Moon* (1899), *A Heifer of the Dawn* (1904) and *A Draught of the Blue* (1905), very successfully reproduce the Indian atmosphere, showing how steeped the author was in the light in which he saw.

The interest of the English fiction writer in India, at first mainly scenic, then political, takes on a social tinge, leading to the psychological novel. The problem of human relationships which in the last resort is the soul of drama or novel inevitably challenges him and calls for deeper spiritual perception. The acme of this orientation so far is attained by E. M. Forster in *A Passage to India* (1924), though, as D. H. Lawrence says, he does not "understand" his Hindu.[14] The spiritual problem is more directly posed in Somerset Maugham's novel, *The Razor's Edge* (1942), but doubtfully solved because of the mixed, tentative and merely smart approach of the writer to his subject. The Aldous Huxley of the latter day is full of Indian wisdom though warped in the assimilation by much conscious cerebration. Edward Thompson's *An Indian Day*, brought out in 1927, envisages like Forster's novel, but from a slightly different angle, the intriguing problem of Indo-British concord. Christine Weston's *Indigo* and Rumer Godden's *Breakfast with the Nikolides* and *Black Narcissus*, published before 1950, may be said to rehandle after their own fashion the Forster motif of English-Indian friendship. Christine Weston followed up with a Partition story in *The World is a Bridge*, which is less convincing. The American citizen John Masters' *Nightrunners of Bengal*, *The Deceivers*, *The Lotus and the Wind*, *Bhowani Junction* and *Coromandel* (1955) are the first instalment of fiction out of a projected series of thirty-five novels dealing with events during the three-hundred-year regime of the British in India. One of the latest novels with an Indian background to be noticed in the press is the first novel, *Kumari*, of Mr. William Buchan, son of the distinguished John Buchan. Thus the fascination of India abides and grows.

A. VENKAPPA SASTRI

(*To be concluded*)

[14] In a letter to J. Middleton Murry, in *Selected Letters* (Penguin Books), p. 149. For a recent view, see "Passage to and from India," by NIRAD C. CHAUDHURI, in *Encounter*, June 1954.

THE INNER LIFE OF SOCIALISM

AN INTERVIEW WITH PROFESSOR G. D. H. COLE

BY PETER MALEKIN

Professor Cole may perhaps be described as a socialist with vision, and his Socialism goes deep. It is, as many of the readers of THE ARYAN PATH will know, much more than a mere political theory for him; if not a "way of life" then at least it is an "attitude towards life"; and it was through his inspiration that the International Society for the Study of Socialism recently came into being. This organization which has its headquarters in Paris aims by means of a small membership exchanging ideas freely in each of the various countries of the world at revivifying the idea of Socialism as an international force fighting not only the exploitation of man by other men, but also of nation by other nations.

I visited Professor Cole at All Souls College, Oxford, to find out something of what Socialism meant for him, what he considered its essence to be. All Souls is almost unique in being a college without undergraduates, its Fellows being supposed to devote themselves to the higher learning. As I passed through the ancient gateway, with its mediæval statues recently cleaned and glinting in the sun, I left behind me the din and the flurry of the street and the chaotic hurly-burly of twentieth-century traffic. These were replaced by the peace of the quadrangle which I crossed before climbing a steep flight of stairs to find Professor Cole, a quiet and friendly man with acute eyes, sunk in an armchair and surrounded by books and papers.

Professor Cole preferred to premise any description of what Socialism was by making quite clear what it was not. He disclaimed any kind of religious basis for his views :—

> I am myself an atheist, I am opposed to organized religion and I have never had anything in the nature of a religious experience. Socialism has above all nothing to do with any idea of an after-life.

He would as soon believe in monarchy as in a superior being called God, and he disliked the idea of a superior force controlling human destiny. Many people were comforted by a God to lean on, but it was better to take the full responsibility for one's actions. He found the idea of an impersonal Absolute from which the universe emanated much less objectionable than the concept of a personal God, but did not accept it either. "But," he added, "if you do accept this idea you have got to explain the existence of evil."

If religion was not the basis of

Socialism, then what was? Quite simply, "human brotherhood." And what was the basis of human brotherhood? "Do I have to base it on anything else?" asked Professor Cole. "Here we all are in a similar situation with many of the same wants; why should I demand more of the things of life than anybody else?" And then he commented with a smile as he looked at the rows of books covering the walls of his room, "But I do; one's ideals are never completely realized." But what reply could the Professor make to the man who asked why he should not take more than his share, provided he could get away with it? The answer was in terms of the nature of man as a social being:—

> I don't feel it that way, I don't feel that I am an end in myself apart from other men—although all men are ends in themselves in one way—but I don't feel that I am an end in myself apart from society; man finds his fulfilment through society.

The main aim of Socialism was to establish what Professor Cole called "equality of status," and this not in one country alone, but throughout the world. Socialism was essentially supra-national. "What I want is a state of society where all men can mix together with no sense of one being above another." He admitted that this was more feasible in a social unit the size of an ancient Greek city state than in the colossal social groups of today, and said, "I loathe modern society," adding that wherever it was possible power should be decentralized.

The aim of Socialism should, then, be to establish a social structure making possible the uninhibited mingling of men. Such a structure was inconsistent with profit-making, economic competition. He conceded that competition should be reduced rather than eliminated in other fields as well, such as education, the examination system and competitive sport. Some forms of competition were more objectionable than others; he was particularly opposed to any kind of gain by luck such as betting or business speculation. Socialism was far more than a political force, and he stressed particularly the importance of education, of learning fellowship in school at an early age. This was why he was so much in favour of Britain's new comprehensive schools. Socialism indeed went further than social reform in its implications, and its basis in the brotherhood of man could be a guide to individual living.

The socialist structure of society should be brought about both by legislation and through the persuasion of individuals. To work through individual persuasion was essential, but the first step towards equality of status was the reduction of income differentials. Absolute equality of wealth was not the aim, but rather to get away from the notion of wealth altogether. This would of course only be fully possible when we had reached a state of universal plenty which we were yet very far from achieving. How

people spent their money should be their own affair and the economy should be controlled by a system of incentives—not money incentives, but the incentives of shorter hours and longer holidays should be used to procure recruitment to unpopular necessary occupations. It was vital to preserve freedom in a society with a planned economy, and its preservation would ultimately depend on the readiness of individuals to kick; there was a lot to be said for "I won't be driven."

When I mentioned Shri Vinoba Bhave's attempt to introduce voluntary land reform in India, Professor Cole said that he did not think such a campaign would be enough to solve the problem. With human nature as it was, appeals to obtain social reform in this way could only ameliorate such large-scale problems as the redistribution of land. But, although legislation was also necessary to complete its work, such a movement was valuable in creating the "sense of collective responsibility" which was an essential accompaniment of legislation.

As for the ideal of economic independence like that put forward in Aldous Huxley's *After Many a Summer*, Professor Cole said that economic independence was an excellent thing provided it did not degenerate into crankiness and provided it did not involve a withdrawal from social intercourse. It was a good thing for a man to have two skills with which to earn his living, partly because it helped to prevent staleness in his work, but also because it meant that he was not dependent on the whims of individuals as he would be if he had only one possible means of employment.

Professor Cole said that he believed in the rights of man, although he thought those rights could only be defined in the context of particular societies. The main thing was that men were ends in themselves as members of society, and that no man should merely be the means to another man's well-being. He conceded that the idea of society to which he attached so much importance could be extended beyond human society to include animal and plant life :—

I would not like to say categorically that a plant or an animal has rights, but I feel that they have. I have often felt that I ought to become a vegetarian, although I never have become one; but I do feel that a plant or an animal should not be destroyed unless absolutely necessary. Outside my house there are several large trees which were going to be cut down to widen the road, but I protested and saved them, not because I wanted them just there—they make my dining room very dark—but because I have a feeling for trees and because I feel one should have very good reasons before destroying life.

He had not become a vegetarian since he had decided when young that he already had so many unpopular ideas that it would be best to limit their number as far as possible. Besides he didn't much

like vegetables.

Penal reform interested Professor Cole very greatly. He approved of the abolition of capital punishment, but not so strongly that he would go to *great* trouble to achieve it; he was more interested in abolishing war. The correct attitude to penal codes generally was undoubtedly that of trying to re-educate a man to be a useful member of society and not that of inflicting vindictive punishment on him.

Did he believe that Socialism was in any sense a spiritual movement, I asked. "I don't like the word 'spiritual,'" he said, showing once again an understandable dislike of religious and moral terminology which attached unwanted associations to his ideas, "I would rather call it an 'idealistic' movement." Socialism means, then, a belief that there is hope for human nature? Professor Cole smiled. "Why yes, indeed," he said.

PETER MALEKIN

INTELLECTUAL FREEDOM

In the June 7th issue of *The Journal of Philosophy* (New York) Mr. James Gutmann salutes the liberal tradition of Milton who demanded "the liberty to know, to utter, and to argue freely according to conscience, above all liberties." He hails as in that great tradition Robert M. MacIver's *Academic Freedom in Our Time,* devoted to an issue unhappily not yet settled. In fact, Professor MacIver pronounces it "hardly an exaggeration to say that the weight of authority in the United States is now adverse to the principle of intellectual freedom." He writes:—

> The search for knowledge, honestly undertaken, is a moral discipline....Not knowledge itself but the free search for and the free communication of knowledge distinguishes the open mind from the closed mind, and the open society from the closed society....The attack on academic freedom is an attack on all these values.

John Dewey's warning in a letter to *The New York Times* in 1949 is reproduced—that such action as barring all Communist party members from university teaching posts was "bound to have indirect consequences which will be much more harmful in the end than are the evils directly guarded against." Among the indirect consequences of intolerance at home must be reckoned the lowering of American prestige abroad, as well as polemical attacks by reviewers of Professor MacIver's book. That it appeared under the auspices of the American Academic Freedom Project of Columbia University might not commend it to all. Apprehension and intolerance are more easily aroused than allayed, but inheritors of the legacy of the Un-American Activities Committee under Senator McCarthy need to remind themselves of Thomas Jefferson's noble assurance that "error of opinion may be tolerated where reason is left free to combat it."

WHITHER MODERN HUMANITY?

[Dewan Bahadur **K. S. Ramaswami Sastri** writes a suggestive essay on the dilemma of our civilization and its remedy.—ED.]

Ever since Bacon held before the eyes of the world the supreme importance of the method of science, *viz.*, doubt, enquiry, observation, experiment, hypothesis, prediction and test, science came to occupy the foremost place in the thoughts of men. The West has progressed beyond all expectations in the pursuit of science, especially in the realm of the physical sciences. Various inventions of high value and utility followed in the wake of man's increasing mastery of science: the railway, the steamship, the telegraph, the telephone, the automobile, the aeroplane, the jet plane, the gramophone, the radio and television—to name but a few of the useful achievements which have exalted the glory of science. But gun powder, the explosive bomb, the bomber, the atom bomb, the cobalt bomb, the hydrogen bomb, etc., show how science can also destroy man.

These last inventions were possible because science outstripped philosophy and religion. Philosophy broke away from religion, and science in its turn broke away from both. Western philosophy became entangled in the quagmire of barren conjecture and speculation. Religion, deprived of its alliance with philosophy, became untenable sectarian dogma and degenerated into mere creed which appealed less and less to the progressive intellect of man. Science became contemptuous and defiant in its attitude towards philosophy and religion and led humanity by invisible steps to rank materialism. Mind was held to be a product of matter and the soul was held to be a mere assumption and hypothesis. Philosophy retorted by saying that matter is a mere mental concept and nothing more. Religion felt bewildered and became prone to repeat mere creedal formulæ and deny the causal nexus altogether.

But recent science has smashed the atom. It has found that there are breaks in the law of scientific determinism.

We thus see that the modern age is one of vast confusion because of the discord among science, philosophy and religion. Einstein once said that the malady of modern thought was due to science having outstripped ethics and philosophy. He said also:—

> Religion without science is blind; and science without religion is lame.... The most beautiful emotion we can experience is the mystical. He to whom this emotion is a stranger and who can no longer wonder and stand in awe is as good as dead.

He said further that the world is in need of scientists who recognize

mysticism as the source of all true art and science, and also of religious leaders who will face with open eyes the results of science. We must not halt science but we must quicken philosophy, ethics and religion.

Science means knowledge. Knowledge is a mental state. The soul whose instrument is mind is a unity. What right have we to split science into sciences and set them one against another? And yet the modern man has done this and has split knowledge into warring camps and thus done himself incalculable harm. Today the physical sciences, the social sciences and the spiritual sciences go their diverse ways and even attack one another.

In ancient times religion dominated society and the physical sciences were in an undeveloped state. In mediæval times the social sciences grew up to some extent but the physical sciences had not made much progress. But in modern times the physical sciences have made astonishing progress and are dominant. The social sciences are stagnant, Religion has definitely retreated.

Now that the physical sciences have armed man with terribly destructive nuclear weapons, it behoves man to develop the social and the spiritual sciences to a greater extent. No bombs can harm humanity if man does not throw them at his brother man. Social institutions must control primitive urges. But the social sciences will save humanity only if they heed the voice of religion upon the real nature and destiny of man. Only then can disintegrated "sciences" be re-integrated, harmonized and unified as that Science which can save humanity.

Religion should no longer be disfigured with ecclesiastical promises of heaven and threats of hell. We need a new vision of the Immanence and Transcendence of God and of the Divinity of Man. We need also a new philosophy of man. Man was formerly prone to overvalue himself as the pinnacle of creation. He was also puzzled by the wide-spread prevalence of evil and misery. He must learn to find the roots of his present position in the cosmos, in himself, whether we call this law the law of Karma, or by some other name.

Scientific determinism and pessimism must be eradicated by a new philosophic vision and a new religious hope and ecstasy. Till now man has been looking out through the window of the mind. He must learn to throw open the window of intuition and mystic vision. Dostoevsky describes a rare experience of his as being "like a flash of light in the brain, relieving all doubts and anxieties, merging them in a lofty calm, full of serene harmonious joy and hope." Let us hope that modern humanity will move hereafter in that direction.

K. S. RAMASWAMI SASTRI

NEW BOOKS AND OLD

THE THEOSOPHY OF TWO GREAT GRECIANS*

Professor Finley's closely reasoned lectures on two of the greatest poets of classical Greece are primarily a study of the ideas underlying their work. This does not imply any insensitiveness to its strictly poetical qualities; Professor Finley's translations of various passages, filled with rugged power, show that he is keenly alive to their beauty; but it is as representatives of two different strains in Greek philosophy that he chiefly considers Pindar and Aeschylus.

In the background of the poets' works, and to some extent determining it, lies what the author calls a difference of "civic climate." Pindar, the Theban, is the child of an aristocratic culture, the representative of a static civilization, whose city, in its rivalry with Athens, "collaborated" with the Persian invaders in the years of Marathon and Salamis. Aeschylus, the Athenian, is the spokesman of a progressive democracy; and it is no historical accident that the dramatic form, of which he was the earliest great master, developed in Athens, for the conflict of ideas and the free discussion of them is as essential to drama as to the working of democracy. Thus "Pindar speaks for a vanishing, Aeschylus for an emergent age."

This difference of social climate goes deep into the thought of the two poets. If it determined the form of their work, on the one hand the solemn ode or panegyric of victors and heroes; on the other the bustle of drama with its varied characters and baffling problems, it affected also their fundamental conceptions, notably that of the meaning and value of Time. In Aeschylus, whose tragedies tend to prolong themselves into trilogies, it is by the working of Time and the new developments which it brings that justice is seen to be done and the divine order of the universe is vindicated. There has been a rupture in man's consciousness; his sense of his unity with the All has been overclouded; and only by a process in time can this unity be restored. It is a harmony and reconciliation to be reached in the course of a historical process, to be effected upon this plane, not by piercing through it to a timeless and divine reality that underlies it. And it is in the life of Athens, the free and rational democracy, that this reconciliation is to be effected. By the judgment of its Areopagus feuds will be quenched and justice done. "When the Furies become the Eumenides [the Benignant Ones], it is a sign that ancient powers of Earth and Night share without conflict the lucent life of Athene's city."

Aeschylus is thus the forerunner of Rationalistic Humanism, and, as Professor Finley remarks, the path is straight from him to Aristotle and thence "to the analytical conquests of the West," to "political justice, rational inquiry, moral obligation." On the other hand:—

> In Pindar one catches sight of what Greece and the West might have become if there had been no Athens, something closer to the symbolic and formal cultures of the Orient, less analytical, more conscious of the enfolding whole.

This sentence seems to us to sum up most effectively the whole lesson of this learned and reflective work. For in Pindar, as Professor Finley has already

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* *Pindar and Aeschylus.* By JOHN H. FINLEY, Jr. (Martin Classical Lectures, Vol. XIV. Harvard University Press, U.S.A.; Cumberlege, London. 307 pp. 1955. $4.50 or 36s.)

shown in earlier chapters, are to be found under poetic symbolism all the main ideas of that Wisdom of the East which has percolated into Western culture in such varied forms of mysticism, pantheism, immanentism and, in our own days, Theosophy.

> Pindar is not interested in social change. His concern is for absolute being, a state which he feels men rise to in great moments and which alone sheds meaning on life.

In him "imagination lifts the transitory event to a plane of absoluteness." The powers that underlie and sustain the visible order are by him symbolized in divine figures.

> He does not think, as the sophists and philosophers were to do, through abstractions, but familiar shapes of gods and heroes preside for him over existence giving it meaning and order.

What are these but the active "thought-forms" that, in the psychology of Jung as much as in Theosophical writings, mediate the Absolute that is beyond formulation to the minds of dwellers in the world of form and shapes?

Traces of the Orphic doctrine of transmigration of souls are found, especially in the Ode to the aged Theron, the "tyrant" of Akragas, and it is remarkable how closely Pindar's poetical descriptions of the after-life and the realms of blessedness correspond with the visions of mystics in all times and places, as Mr. Aldous Huxley has recently analyzed them in his book, *Heaven and Hell*. Thus there is the repeated imagery of radiant light and of gold. "The blaze of gold which marks this land [of the blessed] is the gold which elsewhere shines in moments of transcendence," Professor Finley notes; and surely it is the "summerland" of so many communications from the "Other Side" that is described in what is possibly the fragment of a dirge telling how, "In meadows red with roses are their suburbs, shadowy with frankincense, laden with golden fruit." Whether garnered from primitive traditions or the fruit of his own poetic intuition, what Pindar gives is revelation, not allegory.

D. L. MURRAY

THE PROPHET OF ISLAM

I*

Islam is one of the youngest of the great religions of the world, having come into existence well after the commencement of the historic period. More is therefore known of its history and of the life of its founder than in the case of the earlier great religions. We thus see in Islam something that is not so clearly marked in other religions: two sources of precept and law, the first its sacred book, the Koran, and the second the practice and example of its founder.

It is this second source (the *Sunna* is its technical name) that gives such great and religious importance to a biography of the Prophet. Muhammad's deeds, utterances and his unspoken approval are the three sources of the *Sunna*, and thus every living act of the Prophet becomes significant.

It is a curious fact that the overwhelming personality of the Prophet, which made every syllable that he uttered and every movement that he made so significant to his followers, seems, nevertheless, to have prevented for many years any complete biography of him being composed. It is true that short accounts, the *maghazi* books, were written earlier, but a complete

**The Life of Muhammad: A Translation of Ibn-Ishaq's "Sirat Rasul Allah."* Translated with Introduction and Notes by A. GUILLAUME. (Oxford University Press. xlvii+815 pp. 1955. £3 3s.)

biography was not to be composed till a hundred years after the Prophet's death.

The first complete biography, of which Professor Guillaume now gives us a scholarly translation, with an exhaustive Introduction, was composed by Ibn Ishaq (85-151 A.H.). It is the standard life of the Prophet, accepted as such by the Islamic world. The book, naturally, was much studied, and there are many commentaries. The most famous of these are the notes of Ibn Hisham, who was born in Basra, and died in Egypt in 213 or 218 A.H. These notes are also translated by Professor Guillaume.

Muhammad Ibn Ishaq was the son of a freedman and was born in Medina. Both his father and his uncle were themselves well-known traditionists. Thus he grew up in an atmosphere of tradition, and he was the most distinguished of the second generation of traditionists. At the age of thirty he went to Egypt to attend the lectures of the eminent traditionist, Yazid bin Abu Habib, and he soon acquired a great reputation. After some years spent in Medina he went to Kufa and Rayy, and finally settled in Bagdad.

Since the material from which Ibn Ishaq composed his biography was overwhelmingly in an oral tradition, two things become important in assessing the value of the book: the evidence in the book itself of the manner in which the author has treated his material and the opinion of the Muslim critics on the trustworthiness of the author. Professor Guillaume devotes an interesting section of the Introduction to this subject. Ibn Ishaq's caution appears from his frequently prefacing his accounts of statements recorded by him with the words "He alleged . . .," or "They alleged . . . ." Thus there are fourteen or more occurrences with this cautious introduction between p. 87 and p. 148 alone.

But, apart from these cautions, Ibn Ishaq very seldom makes any comments of his own on what he records. Therefore, when he does so, it is the more significant. Professor Guillaume discusses particularly Ibn Ishaq's putting together of the traditions relating to the famous night journey of the Prophet to Jerusalem and of his ascent to heaven. The account of the journey to Jerusalem is pieced together from some twelve sources, but it is everywhere hedged in with reservations and terms suggesting caution to the reader. One of them, at least, is preceded with "alleged," implying doubt as to the veracity and trustworthiness of the source. The whole subject is a searching test for faith and intelligence, and Ibn Ishaq's treatment is both profound and satisfying. He states in effect that it is immaterial whether the experience was real or imaginary, just as Abraham made every preparation to slay his son in consequence of what he had seen in a dream, because he recognized no difference between a command of God given at night during sleep and an order given by day when awake. "Only God knows what happened, but the apostle did see what he said he saw, and whether he was awake or asleep the result is the same." This is the deep and satisfying summing up of Ibn Ishaq.

The book must, of course, be largely a book of reference, and therefore it is regrettable that Professor Guillaume has not made the indices more complete. The subject index of this book which extends to over eight hundred pages, including Ibn Hisham's notes, is so scanty that it just covers one page! Even of this index almost one half comes under the head "Lists" and its subheads. But the subheads are not alphabetically arranged. Nor is Professor Guillaume's style of writing, particularly in his Introduction, easy to read. Though there is always a clear line of reasoning, it is not always easy to follow the line, and it is frequently necessary to reread a passage to catch its significance. But there is no ques-

tion that Professor Guillaume has rendered a great service to the English-reading public by bringing to them the most important and authoritative biography of one who must in any event be considered one of the greatest sons of the human race.

SAIF F. B. TYABJI

II*

This book is a sequel to the author's *Muhammad at Mecca* and the two together give an account of the life of Muhammad and the origin of the Islamic community. The author's purpose is to show that Muhammad's activities can be considered as an expression of coherent, far-seeing and statesmanlike qualities and that he was also sincere to the end in his belief that he was a prophet to whom God had revealed His commands. In the Meccan period he had founded his new religion and his aim now was to build, on a religious basis, a political, social and economic system, organizing Arabian society on the principle that each member of the community had a duty in common to obey the commands of God, as revealed by the prophet.

He came to Medina (in 622 A.D.) because, while opposed in Mecca, the leaders here accepted him as prophet and political leader. The first chapters deal briefly with the establishment of the Islamic community, with little bloodshed and the exercise of tact, diplomacy and administrative skill on Muhammad's part. But also the attraction of Islam and its suitability, religious and social, to the religious and social needs of the Arabs, helped his success. The author next deals with the character of the Islamic state, now firmly established, the position of Muhammad in it and his social reforms. In his time Arab society was in transition from a communal system to more individualism and Muhammad used these individualistic tendencies in the raising of his new structure. Muhammad put an end to the evil custom of the infanticide of girl babies, condemning, it as a sin in the Qur'an, teaching that men should trust God to provide for their needs, and Muhammad's success meant less poverty.

Perhaps, too, he already had far-seeing plans for expansion. He imposed severe penalties for theft. Slavery was accepted, but it became impossible for a Muslim to enslave another Muslim. Usury was prohibited and the drinking of wine, and this makes for an admirable temperance in Muslim countries up to the present day. Whereas in pre-Islamic Arabia blood-feuds were common, "a life for a life," Muhammad encouraged the payment of blood-money instead.

But Muhammad was first and foremost a religious leader and Dr. Watt asks why, as Muhammad was concerned with the social and moral malaise of his time and considered its cause to be fundamentally religious, did he not become a Christian or a Jew? He seems to have originally regarded his monotheism, in which he believed and which he practised, as identical with Christian and Jewish monotheism. But they did not accept this view and he had to change it. After he had broken with the Jews, he remained for a time in friendly relations with the Christians, but friendship changed to hostility, and because of political implications in both Judaism and Christianity, Muhammad now aimed at producing a religion parallel to Christianity and Judaism, but especially for the Arabs.

Islam means "resignation to God"

* *Muhammad at Medina.* By W. MONTGOMERY WATT. (Clarendon Press, Oxford; Cumberlege, London. xiv+418 pp. 1956. 42*s*.)

and the chief of its institutions is the *salat* or worship. This was, first and foremost, an acknowledgment of the might and majesty of God; it was adoration—an acceptance of His transcendency and His all-mighty power over all creation and yet also of His immanence in the universe. This emphasis on the worship of God the Almighty was in harmony with Muhammad's early prophetic proclamation. Fellowship in Worship must have fostered a strong sense of community. The giving of alms, the *zakat*, as the author points out, always had a religious significance and included the old Semitic idea of sacrifice, and also taught charity to fellow men, since it was used largely for the relief of the poor. The *sawm*, or fast, probably in imitation of the Jews (or the Christians) taught self-discipline for the sake of God. The *hajj*, or pilgrimage, was the adoption of an Arabian custom. It "may be said to focus on one point in space and time the whole Islamic world's acknowledgment of the might and majesty of God." The *shahadah* or creed, concisely sums up the Islamic faith: "There is no god but God and Muhammad is the Messenger of God."

Finally, the author treats of the greatness of Muhammad, emphasizing characteristics often ignored. He gives stories showing the Prophet's gentleness and tenderness of feeling, especially shown to children. He was kind also to animals, a remarkable thing for his time and for the East. He was able to win men's affection and devotion as well as their respect and confidence because of such qualities as resolution, courage, impartiality and firmness, sometimes leading to severity, but tempered by generosity. It was realized that his actions were based on his religion.

The author considers that there was nothing inevitable or automatic about the growth of the Islamic community and the spread of the Arab, but that this was due to a remarkable combination of qualities in Muhammad.

He notes three great gifts possessed by the leader, each of which was indispensable to the total achievement. First, his gift as a seer: the Qur'an was well suited to the needs and conditions of his day. Second, his wisdom as a statesman, shown by the rapid expansion of his small state to a world empire, added to the fact that his social institutions could be adapted to different environments and have, in fact, lasted until the present day. Third, his skill and tact as an administrator and his power to choose men wisely for administration. But these gifts were joined to a trust in God and a firm belief in his prophetic mission, though sometimes he was subject to self-deception. It is the author's hope that "this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the "sons of Adam."

The book is fully documented and is better suited to the specialist who has made a study of Islamic history than to the ordinary reader. It forms a valuable addition to studies of the Islamic community and its founder, written from a new point of view.

MARGARET SMITH

On Human Thinking. By K. W. MONSARRAT. (Methuen and Co., Ltd., London. 155 pp. 1955. 15*s*.)

The author is a medical man who has made a useful contribution to the steadily growing literature which attempts to find out the causes of the present unhappy relationships between different sections of the human race, and possible remedies for these. His approach to the subject is interesting in that he seeks the aid of science only in dealing with the problem. He studies the behaviour of various systems, from the atom to the animal, and makes the general observation that the factor which is common to them all is their inclination to attain a state of equilibrium in their environments. This equilibrium gives stability to the system. He comes to the conclusion that the ultimate welfare of the human race would lie in the co-existence of national groups, so intrinsically integrated, that each is verified in the effort for its own stability, each maintaining this state by co-operation with other groups. If this happens, a new forward step would be taken, namely the formation of a new Unit, the human social organism in dynamic equilibrium with its environment; and this may lead to further evolution.

The human being has developed balanced relations with sun, air and food. But in his environment there are vegetable and animal organisms, and also other human beings. The way in which he has dealt with vegetable and animal organisms is considered in the science of pathology. Man tries to protect himself more or less against viruses, bacteria and certain animal parasites, but often at great sacrifice. This struggle is not at an end yet; it still continues, and is carried on in a scientific manner. But, where social relations with other human beings are concerned, the methods adopted are rather haphazard. The approach to them is mainly personal, the desire of each individual being personal survival.

The almost universal attempt has been for the acquisition of power; and the means adopted have been of the "trial and error" type, often of open conflict. If man reads the history of terrestrial events aright he will find that

> the stability of a social organism depends strictly upon the degree to which its constituent members aid each other to play a part in maintaining the balance of the whole; and conversely that the members of such a group will themselves enjoy that stability in social relations which their union is giving to the whole.

The principal motive of the author in writing this book is to draw attention to the essential obligation on our part to consider matters such as these: What social relations will satisfy our desires and what kind of individual behaviour would create such relations? Should we look wholly and consistently to our actual intellectual experience and to the histories to discover how such relations should be created? Or, should we entrust our destinies to experiences which are emotional in origin? If it is granted that the inhabitants of this world are dually constituted, namely, of body and mind, what should be our conception of the relations of these constituents to each other? And further, by what kind of transactions on the part of the inhabitants of this earth has the phenomenon known as evolution been contrived? Is it justifiable to interpret these transactions consistently as "conflicts"? These matters are of vital importance and need careful study. Unless right solutions to these problems are found there will always be quarrels and conflicts amongst the members of the human race.

Obviously, groups of human beings known as nations have so far failed to establish stable relations between themselves so as to avoid mutual conflicts and quarrels and so lead an uninterruptedly peaceful existence.

I would suggest that for a proper understanding of the argument contained in this book it would be worth while

to read the last two chapters first. They deal with the social relations of mankind. After this the earlier chapters, which prepare the ground for discussion, may be read more profitably.

Dr. Monsarrat is deeply interested in psychology and deals with the problem from the point of view of a psychologist. In Chapter IV, writing on "Images of the Other Man and their Interpretation," he has drawn largely on his scientific background as a medical man. Here he seeks the aid of embryology, anatomy and physiology to show how a balance between the animal body and its environment is maintained.

He makes a critical examination of the processes of "thinking" and "reasoning," etc., and has interesting views on survival and evolution in the animal kingdom. He comes to the conclusion that, wherever survival has occurred, it means that a balance has been struck between an organism and its environment. But apart from survival, a forward step is taken when an evolutionary change has taken place, which is an inclination towards increasing the variety of the organism's agreement with an environment, which itself is in a process of continual change.

I personally feel, however, that apart from this continuous adaptation to a changing environment a steadily growing appreciation of ethical values has also played a great part in the advancement of mankind.

This book contains much food for thought and should be carefully studied.

S. L. BHATIA

The Witnesses and other Poems. By CLIVE SANSOM. (Methuen and Co., Ltd., London. 106 pp. 1956. 8*s.* 6*d.*)

Mr. Clive Sansom is a modern poet who has already secured for himself a niche in the House of Fame. The earlier selection of his poems was published in 1943 with an Introduction by Walter de la Mare. This was followed by a verse play published in 1948.

This slim volume contains the poems written in the last twenty years that the poet wishes to preserve. The most important poem in this volume is "The Witnesses." It is based on the Bible and was selected by the Arts Council of Great Britain for the Festival of Britain.

Mr. Sansom has a sensitive mind and is quite at home in the midge-intoxicated sunny Cotswold afternoon and watches with wide-eyed wonder

> Butterflies through leaf-green mazes
> Go their drunken, darling ways.

When the clouds of war cast their baleful shadow over the quivering world of leaves and wings, Mr. Sansom felt dejected, for

> Nothing is simple now, nothing immune
> From war's contagion, time's conspiracy.

But his philosophic temperament seizes upon a streak of hope with pathetic sincerity and he sings plaintively and optimistically:—

> Though war encrusts the mind
> Though death, though darkness come,
> They cannot quell the Spring
> Nor bid the birds be dumb.

Mr. Sansom is a pure poet, but pure poets are now not in fashion. A school has arisen which says that poetry is an esoteric enjoyment and is busy rearing up the sensitive plant of poetry in the hothouse of learning and scholarship. Mr. Sansom does not have affiliation with any modern school of poets. At a time when much poetry is said to be difficult one finds exhilarating the refreshing clarity of his poems.

DILIP KUMAR SEN

Anatomical Alphabet and Comparative Study of Literature (Book I). By SWAMI SHANKARANANDA. (Author, Poona 2. 112 pp. 1956. Rs. 10/-)

This is a curious and recondite book on a very abstruse subject, based on minute and elaborate research into the rich Tantric lore preserved in the Sanskrit language.

In the first part, the author establishes the original homeland of Aryan culture in the *Sapta-Sindhu* region of India. He refers to the various theories of Indologists and anthropologists and quotes extensively in support of his contention.

The latter part of the work, which is the main part, treats of the origin of the Devanagari alphabet. By a study of anatomy the author is able to conceive the fundamental plan of natural calligraphy, which is nothing but an assemblage of vibratory conditions. These have their source in Will, Knowledge and Action. They vary according to the *pancha-bhautic* (elemental) densities with reference to the quantum of Essence, Energy and Mass—*Sattva*, *Rajas* and *Tamas*. The anatomical equivalents of each of the letters of the Devanagari alphabet are analyzed with an amazing knowledge of the detailed structures. The illustrative chart at the end of the book summarizes all this information. The genesis and connotation of all the letters are described. The letter produces a special vibratory condition, which is energy manifesting itself in a particular form that has become a means of written communication.

The book is a valuable contribution towards understanding an important byway of literary research.

D. GURUMURTI

Aditya Hridayam. By N. RAMABHADRAN. (Brahmajnana Sangam, Tiruvarur. 28 pp. 1956. Annas 6.)

Aditya Hridayam (Heart of the Sun) is a hymn embedded in the "*Yuddha Kanda*" of the *Ramayana* of Valmiki. At a crucial point in the final struggle between Rama and Ravana, the *Rishi* Agastya advances towards Rama, reveals to him the Power and the Glory that is the Sun, and advises him to arm himself through prayer with that Power and Glory before going forth to destroy Ravana once and for all.

It is a miniature *Gita*; the place, time and circumstances are different, yet quintessentially the same. Arjuna refuses to fight; Rama is merely tired and is inwardly planning the next step. Krishna the charioteer has to make Arjuna fight; Agastya has only to put fresh courage into Rama and hand him a new weapon, wrought in the forge of the Spirit. But equally Krishna and Agastya, while not ignoring the material aids to victory, advise the warriors to rest in the Spirit and be governed by Its movements. On the surface, the thirty verses of *Aditya Hridayam* are a prayer to the Sun; actually, however, Surya is not the physical Sun but the light, the life, the central creative, sustaining and destroying principle of all things, of the entire universe itself. *Aditya Hridayam* is thus a hymn addressed to the Supreme Reality, the Home-of-All, the Womb-of-All, the Power that includes everything and also exceeds everything. The verses have a truly *mantric* quality, and to the believers they carry potencies beyond description.

Shri Ramabhadran has done a service to devotees by reprinting this hymn in Devanagari characters with a Tamil transliteration, as also Tamil and English translations. There is, besides, a useful Introduction in Tamil.

K. R. SRINIVASA IYENGAR

Some Rise by Sin. By CLAUDE HOUGHTON. (Hutchinson and Co., Ltd., London. 224 pp. 1956. 12*s.* 6*d.*)

Anyone who happens to read Browning in these days may well decide that Mr. Houghton has inherited something of his dramatic qualities. Granted that he has the brevity and concentration Browning lacked, like him he enjoys building up a situation and then playing cat's cradle with it. The pattern is defined, yet flexible. Like Browning, he is an adept in painting a thoroughly evil character while allowing him, out of his own snarling mouth, a plausible defence. Akin to Browning's Guido or Sludge the medium is Nigel Monk in Mr. Houghton's latest novel.

Without Monk, the pattern is a variant on the endless triangle. Diana Blade, married to the excellent but much older Peter, is awaked sensually by Archie Carey, an adventurer living on his wits. But there *is* Monk—an ugly, warped, battling creature, logically unconnected, except by the twists of his temperament, with their domestic drama. Monk is the enthusiast turned bitter. Professing emotional freedom he is inordinately vulnerable, and fights with the clumsiest, nastiest weapons to save his pride and passion. Mr. Houghton triumphantly makes this insect live, by letting him start the tale in his own person. We know his fanaticism, we learn what warped him, we find that even this degraded creature has old, sweet memories of sea and sky and flowerbells. He has become a man who loses all by acting contrary to the dictum that helps Peter Blade through *his* anxieties: belief "against the evidence" is what counts.

Archie, the dizzy adventurer floundering in a pool too deep for him, is a type Mr. Houghton can touch off to perfection. Diana remains. Are we a little impervious to her charm and beauty, in doubt as to her essence? The doubt is hers, for she has not yet learnt to reconcile her own aspects, still believes that one self must be false, another true. We leave her at the close, uncertain in her own uncertainty—a bemused and passionate human being who must make her own decision. To my mind, Mr. Houghton gains in strength and tautness by his present tendency to avoid overcrowding and to let his leading characters work out the destiny within them.

SYLVA NORMAN

The French Faust: Henri de Saint-Simon. By MATHURIN DONDO. (Philosophical Library, New York. 253 pp. 1955. $3.75)

Mathurin Dondo's *The French Faust: Henri de Saint-Simon* is a comprehensive and detailed biography of the Comte de Saint-Simon, who has been aptly described by Georg Brandes as "a nineteenth century Faust." The author has furnished us with an unbiased and factual narrative. Carefully sifting facts from fancy, he exposes several legends built up in the past by ardent devotees of Saint-Simon. It is inevitable that, in presenting these incidents in their true light, the central figure must emerge with a somewhat diminished lustre.

A great deal of research has gone into this well-documented study. The author has not embarked upon a lengthy dissertation on Saint-Simonism —the doctrine of socialism which bears its founder's name. The merits and demerits of this theory have been adequately dealt with by other writers. Mathurin Dondo has, instead, set himself the task of reconstructing the personal life of his subject, and has endeavoured to give a correct assessment of his character.

That Saint-Simon, the social reformer and visionary, claiming descent and inspiration from Charlemagne, his legendary ancestor, was an opportunist, is proved time and again. His much vaunted attachment to the French Re-

public, which earned for him the sobriquet of the "grand seigneur sans-culotte," turned to condemnation with the change of *régime*, and at the time when his country was pitted in a mortal struggle against some of Europe's most powerful nations, our hero was devoting himself to dubious speculating on national properties and other financial manipulations that gained him an immense fortune, but little esteem.

The desire for glory was the motivating force of his life, and his last and most remarkable work, *Le Nouveau Christianisme*, which saw him in the role of a new Messiah, was yet another path to fame and immortality. He died at the age of sixty-five, and his headstone bears one of his most celebrated maxims: "The golden age is not in the past, it is in the future."

ROSHAN KOTHAWALA

Stories and Plays for Children. By "SUNANDA." (Sri Aurobindo Ashram Press, Pondicherry. 101 pp. 1956. Rs. 2/-)

While there is no doubt that the average Indian child does possess, to an extent, an awareness of spiritual concepts, one is inclined to question the wisdom of presenting for juvenile consumption the type of fare provided by these stories. The collection includes twelve stories and two one-act plays, each full of lofty spirituality, but also of thought and experience far beyond the apprehension of the average English-speaking child of our day. The writer lacks, also, that vividness which is necessary to fantasy and that lightness of touch which any book of this type demands.

While one cannot but admire the author's intention, her pre-occupation with the things of the spirit, and her earnest desire to create in the child an understanding of Divinity, one feels that a greater understanding of literary forms, of the subtler nuances of the English language and of the limitations of the child-mind would have rendered the stories more effective and acceptable.

HILLA C. VAKEEL

On Jesus at Twelve Years Old. By ST. AELRED OF RIEVAULX. Translated from the Latin by GEOFFREY WEBB and ADRIAN WALKER. (The Fleur de Lys Series of Spiritual Classics. A. R. Mowbray and Co., Ltd., London. 71 pp. 1956. 3*s*. 6*d*.)

This is essentially a book of devotion. The fifteen letters were written for Ivo, a monk of Wardon, and in the first letter St. Aelred says:—

> It is your wish, my dearest son, that I should read and study that part of the Gospel which tells us about the things which Jesus did when He was a young boy of twelve. And you want me to send you letters containing the seeds, as it were, of meditation and love which grew out of my reading.

St. Aelred had an overwhelming love for the Child Jesus, and in these letters he pours out this love in rich profusion to form the seeds of "meditation and love" for the monk Ivo. The Introduction, by the translators, is a fairly lengthy one, giving a vivid pen portrait of the period (the early twelfth century) and the court of King David of Scotland, where St. Aelred was the companion of the King's two boys. It also paints a sympathetic portrait of a very human and lovable saint. To many it is this part of the book which will appeal most.

C. B.

Messages from the Parables: Arranged under the theme "The Commonwealth of God." By CARL A. GLOVER. (Independent Press, Ltd., London. xiv+172 pp. 1956. 8*s*. 6*d*.)

There is an engaging simplicity and sincerity about this book by an American minister of Pawk Place Congregational Church, and he makes out a convincing case for the present and historical value of the Christian church, which, he reminds us, includes one-third of the world's population in its membership.

The text consists of careful studies of the parables of the New Testament and the contents are arranged under five main headings: The Portrait of the King, which includes such familiar stories as "The Lost Sheep" and "The Prodigal Son"; The Unfolding of the Kingdom; Demands of the Kingdom; Aliens to the Kingdom; and Citizens of the Kingdom.

Part of the value of the book is due to the author's enlightened and seeking turn of mind. He describes the Kingdom of God as a "becoming" kingdom, like a young tree, and God's rule as one that is growing and awaiting future consummation.

The general arrangement is helpful, in that each parable is printed in its full biblical text (Revised Standard Version) and then retold with further details of the original background of Jewish life in Palestine in order to throw more light on the narrative. This is of considerable help to readers who have not been able to make any thorough study of Jewish ceremonial or the general background of New Testament life. In fact it would be more helpful if, in future editions, Mr. Glover were to give even more commentary in this way; for it illuminates the biblical text. Finally he gives his own reflections on the meaning of each parable and its application to the problems of today. Here, naturally, each reader will agree or disagree according to his own beliefs, but in any case thought is stimulated.

It is suggested that ministers will find this book helpful—but I feel that it is more likely to be useful to the layman, the young seeker in a discussion group or the senior forms in High School. The majority of ministers will surely have made their own research into biblical background, and will have made use of the sources which the author acknowledges.

There is a very full and helpful Contents and various footnotes which give some interesting suggestions for further reading. If, however, the author should give us an expanded version for the higher student I feel that an index would be most useful.

ELIZABETH CROSS

The Life of St. Dominic (1170-1221) By BEDE JARRETT. (Blackfriars Publications, London. 149 pp. 1955. 12*s*. 6*d*.) Received through the courtesy of the British Council, London.

The life of St. Dominic has an interest not only for the few who belong to his Order but also for the many who stand outside it. He is said to be "the most misunderstood and maligned" of all the Founders of the Christian Orders and a distinguished Dominican of our day has set himself the task of showing the saint as he believes he really was.

No doubt St. Dominic's association with the Inquisition has contributed much to this hostile evaluation of his personality. Father Bede Jarrett himself quotes approvingly Dante's reference to him as " 'the athlete' of Christ, 'kindly to his friends fierce to his foes.' " We wonder whether this is in keeping with the spirit of the Gospels where love even for the enemy is extolled? Hafiz, the great mystic poet of Persia,

is much more "Christian" in his outlook when he exhorts us to be kind to friends and civil and considerate with enemies. But it is certainly far from us to pass any adverse judgment on the life of this truly remarkable man. His devotion for the cause which he championed knew no bounds.

His life as it is presented by Father Jarrett has many touching and human traits. With all his austerity he never lost the human touch in his character. He frankly confessed:—

> Though God's grace has preserved me from all stain till this moment, I must admit that I have taken much more pleasure in conversation with young women than I have with old.

No doubt "his pleasure in the fresh beauty of eager youth" endears him to us much more than if he had been without any sense for the sweet values of life. The graphic account of the miracles attributed to him makes pleasant reading. Whatever may be the truth behind them, they show at least that this world is not the last word. We recommend this book to all those earnest seekers who can appreciate truth wherever it may be.

S. VAHIDUDDIN

Two Cities: A Study of the Church-State Conflict. By PAUL FOSTER. (Blackfriars Publications, London. 110 pp. 1955. 6*s.* 6*d.*) Received through the courtesy of the British Council, London.

This is a study of the conflict between Church and State, as it obtains in Western Christendom. In fact, the problem is peculiarly Western Christian, and is presented from the Roman Catholic point of view. The two cities referred to are the Church and the State, the two cities built by two loves, in St. Augustine's classic definition of them: "Babylon," built by the love of self to the contempt of God; and "Jerusalem," built by love of God, to the contempt of self.

The problem is treated from the historical point of view, the various phases of the conflict being passed in brief review. But the book does not claim to offer a solution of the problem, or to be a work of profound scholarship. Nevertheless, certain principles for a right solution are suggested.

Chief among these is the position of St. Thomas Aquinas, who realized the difficulties of a right solution, and recognized the need to accept the co-existence of the two cities, each with its rights and responsibilities within its own sphere. The danger of the too easy solutions which deny the right of either to exist or to exercise its functions is pointed out. If the mediæval Church was apt to regard the State as its tool for political action, the modern totalitarian State regards the Church as the State's Department of Religion. The solution that is commended throughout the book is that of St. Thomas Aquinas, giving due consideration to both aspects of the human personality. The reconciliation between the two is to be worked out at every level of human experience:—

> To be fully human is an extraordinarily complicated matter, and to see that men reach "perfect manhood, that maturity which is proportioned to the completed growth of Christ" is the task of both Church and State, those twin authorities whose co-existence is in itself an indication that there can be no clear-cut solution of human affairs.

S. K. GEORGE

A Buddhist Students' Manual. Edited by CHRISTMAS HUMPHREYS. (The Buddhist Society, London. 279 pp. Illustrated. 1956. 10*s.* 6*d.*)

The editor takes for his principal sections: The Development of Buddhism in England, A Brief Glossary of Buddhist Terms, An Analysis of the Pali Canon, An Analysis of the Mahayana Scriptures and An Analyzed Bibliography of Books on Buddhism in English. The size of the volume, already too small to cover the proposed field, becomes yet more inadequate because the first 115 pages are devoted almost entirely to circumstances leading up to the present state of the London Buddhist Society. Other Buddhist organizations receive scant mention, while the superficial treatment of the section as a whole gives rise to highly controversial statements.

This type of treatment persisting, the Glossary provides a series of half-truths which can only be a source of embarrassment to the "amateur student of the Dhamma" for whom, according to p. 12 of the text, the work is intended. It can only be suggested that comparison should be made with standard handbooks and manuals of recent publication.

Fifty pages of the Pali section could have been saved, by omitting the repetition of material in the bibliography, for better accounts of the *Digha Suttas* and information concerning the *Abhidhamma.* The Mahayana section, in eleven pages, is overcompressed.

The final Bibliography is likewise of doubtful value since it does not distinguish between reliable titles and the works by authors who, unfamiliar with canonical texts in the original, relied solely on faulty translations now abandoned.

A less ambitious work more thoroughly prepared would have been preferable.

A. A. G. BENNETT

The Sayings of Confucius. Translated by JAMES R. WARE. (Mentor Books: The New American Library, New York. 128 pp. 1955. 35 cents)

Every new translation of a foreign classic is to be welcomed as opening a new window on a familiar and much-loved prospect. This new rendering of the *Lun yü*—the tenth in the list of Chinese canonical books—affords us a glimpse of Chinese humanism and rationalism, characterized by bare simplicity and free of emotional involvement. The oldest Chinese traditions affirm the authenticity of these sayings of the national sage; and for more than two thousand years generation after generation of students learned it by rote. But in China today it looks as if he is suffering an eclipse. Some modern Chinese thinkers feel that the chances of a revival of the outlook of Confucius as a dominant influence on Chinese life are slight indeed (*e.g.*, Liu Wu-Chi in *A Short History of Confucian Philosophy*, reviewed in THE ARYAN PATH in February 1956). The present translator is, however, hopeful that Confucius will, one day, return to be acknowledged as the symbol of social stability and national decorum. We may wholeheartedly agree with him.

But, apart from speculations regarding the future, the translator believes that pondering on these Sayings can help to solve the profound moral problem of the West, and even to restate traditional religious beliefs. We might add, not merely for the West but for the whole world. A few extracts may serve to bring out the innate simplicity and moderation of Chinese thought, as well as the quality of the translation:—

Let youth practice filial duty; let it practice fraternal duty; let it earnestly give itself

to being reliable. As it feels an affection for all let it be particularly fond of Manhood-at-its-best. Any surplus energy may be used for book-learning.

The Poems, all three hundred of them, may be summed up in one of their phrases: "Let our thoughts be correct."

Chi-sun Hsing-fu acted only after thinking thrice. [The Master said:] "Twice is quite enough."

K. GURU DUTT

Confucius: His Life and Time. By LIU WU-CHI. (Philosophical Library, New York. 189 pp. 1955. $3.75)

The Buddha was a contemporary of Confucius, and the world is witnessing celebrations of the 2,500th anniversary of his Enlightenment. We can fully sympathize with the author of this book when he says about Confucius:—

> I feel disappointed that on this memorable occasion of the 2,500th anniversary of his birth, so little has been written about him, and that little, with a notable exception or two, is so unworthy of the Master himself.

The reason for this apparent neglect is, however, not far to seek. Confucius was pre-eminently a *national* sage, and in his own country today his vogue has been badly shaken.

This book, in paying its measure of tribute to the memory of the sage, sees him, not through clouds of incense, but entirely in the human context. It attempts to present the historical and human K'ung Ch'iu as he actually lived

> in those dark, restless days of decaying feudalism...a struggling scholar-official, whose lot might be that of any of us, as distinguished from the exalted, saintly figure that he has long assumed in the Chinese imagination.

That is the distinction of this book, as well as its limitation.

We see Master K'ung here divested of his ceremonial robes. We are told that his political ideas had never been sound or progressive, and in later times proved the buttresses of authoritarianism and autocracy. Although his ethical teachings "were far more attractive," "even these are outmoded" because of the upheavals in Chinese life as a result of the "dynamic impact of the West." So we are left with a Confucius who was primarily a teacher, who insisted on extending educational facilities without regard of social class, much of whose educational theory and practice is still "surprisingly progressive, though the contents of his teaching may have been obsolete with the lapse of time."

The net impression left by the reading of this learned and well-meant, but somewhat pedestrian, book is one of disappointment. The great Chinese words like *jen* and *li* which for centuries have proved an inspiration for sane living and have gathered round them the aroma of a great and unique culture descend here to the status of terms in pedagogy. It is to be feared that the author has dressed down his tiger to look like an outsized cat.

K. GURU DUTT

Dictionary of Magic. By HARRY E. WEDECK. (Philosophical Library, New York. vii+105 pp. 1956. $3.00)

This book is a compendium of the history and art of magic and of its palpable impact on social and political conditions throughout the ages, from early Babylonian times to the present day. Magic has been defined as the pretended art of influencing the course of events by occult control of nature or of spirits. It has been protean in form, aiming, since the dawn of primal history, at transcending natural frontiers and exceeding the normal potentialities of man. It has its own laws and logic. When magic becomes witchcraft it is "a menace, a cataclysm, and a tragedy."

The occult arts never rest, never accept ultimate defeat.

The author analyzes occult practices and discusses notable wizards and demonographers in brief articles arranged alphabetically. His emphasis on the reality of the effects of thaumaturgy is noteworthy, as the art of magic has exercised its baneful influence on different races at all periods.

Professor Wedeck's present book can be enlarged by adding to it some useful material from Asiatic sources, which are rich in magical contents. The Indian *Tantras*, if analyzed in the manner of this book, will yield enough material for the history of magic in India for about two thousand years. We congratulate Professor Wedeck and the Philosophical Library heartily on this valuable addition to the important series of volumes published by the latter.

P. K. GODE

Yoga Dictionary. By ERNEST WOOD. (Philosophical Library, New York. 178 pp. 1956. $3.75.)

This is a definitive dictionary of Yogic terms intended for the use of the Western reader. Sanskrit words and English expressions are arranged together in bold type in alphabetical order and explanatory paragraphs follow each word or expression. An academic student of Yogic philosophy would find that this dictionary contains many words which are either extraneous (pp. 1, 4, 14) to the school of Patanjali or common to the other schools of Hindu Philosophy (pp. 8, 10, 140). He would also find the transliteration quite unscientific (pp. 15, 105, 135, 141) and violating the international code accepted by Orientalists the world over. To the general Western reader, who may not mind either of these defects, the book may serve as a vague introduction to many technical terms in Hindu religion and philosophy.

Mr. Wood himself admits that his "explanations" of his "technical material and terminology" are "for the most part the result of his own experience" (p. vii).

Still, whatever be the *Yoga* Mr. Wood has in his mind, there is no doubt that some of his entries are clearly unwarranted. It is unnecessary, for instance, to have a separate paragraph for *Adhi* (p. 3) which is only a preposition (*upasarga*) meaning "pertaining to" and is generally part of a compound. The explanation following it would have its proper place under *Pain* (*duḥkha*). Mistakes like *Āsanā* (p. 11) for *Āsana*, *Aparoshānubhūti* (p. 44) for *Aparokshānubhūti* and *Atmavidyā* (p. 141) for *Ātmavidyā* need rectification.

H. G. NARAHARI

Fifty Years of Chinese Philosophy, 1898–1950. By O. Briere. Translated from the French by Laurence G. Thompson. Preface by E. R. Hughes. (George Allen and Unwin, Ltd., London. 159 pp. 1956. 21*s*.)

The remarkable number of different philosophies presented in this book is apt to leave one's head in something of a whirl. Originally published in French some six years ago, it has now been most efficiently translated by Laurence G. Thompson, who has also corrected some typographical errors in the text, added a number of footnotes and supplied an extensive bibliography of writings in Western languages.

"Philosophy" has always been a vague sort of term, and here it covers an unexpectedly large piece of ground. Buddhism and Taoism are but scantily represented, it is true, while the doctrines of Confucius are mostly confined to what is known as Neo-Confucianism (of the eleventh century A.D.). Even so, few people would have suspected the development of so many different systems of thought in China during the last fifty years. So far, little has been done to deal with all this new material, but Père Brière makes a gallant attempt to give us all the information available. He divides his subject between the writers who still cling to Oriental ideas and those who are inspired by the new philosophies of the West, his principal theoretician being a highly cultivated man called T'ai Hśü.

The later Confucian thought is divided into the positivistic rationalism of Chu Hsi and the immanentistic idealism of Wang Yang-ming. At the end of his survey of "Oriental Derivation," our author concludes that Confucianism still remains the greatest spiritual force of China, while Buddhism is trying to climb up from its decadence by deepening its philosophy and making it harmonize with science and Occidental thought.

Among the numerous builders of modern philosophy in China two, perhaps, may be singled out. The first of these is Fung Yu-lan, who studied philosophy first in Peking and then in America, and became famous by the publication of his *History of Chinese Philosophy*. His rival in celebrity is Chang Tung-sun, who sets Chinese philosophy completely aside, and constructs a system based entirely on Occidental thought.

For the inclusion of several other famous names space is unfortunately lacking, and the reader can only be referred to the book itself.

Lionel Giles

Life's Struggle. By Anonymous; translated by Hemanthkumar Nilkanth. (Mahajan Publishing House, Ahmedabad. 78 pp. 1955. Re. 1/8)

This book is based on a series of letters written in Gujarati by the unnamed author, who has, however, already written twenty-five books in English and Gujarati.

It may appear to a casual reader that the philosophy preached is one of War, for many expressions dwell upon the significance of struggle in evolution. Yet it would be wrong to say that the author preaches "Nature red in tooth and claw." Though he believes that struggle is an important facet of life, its burden, he also feels, can be lightened by the use of spiritual training and by the manner and attitude with which one fights his battles. A prayerful attitude of self-surrender to the will of God helps one in his struggles, says the author, for he does not believe in free will, and thinks that the object of the struggles is to make man realize that nothing happens according to his free will or intelligence. The tendency of Karma is forged according to the

capability of the soul at each stage of evolution. Whenever there is difficulty in the struggle, someone has to be approached for help, guidance and protection. This is the author's psychological necessity of "surrender to the Lord." The Divine need not be outside one's self, and hence the author's philosophy may be described as one of effort from within. Such an effort is continuously necessary in all fields, and represents a purified inner soul evolving towards perfection.

The book could have been given a more systematic treatment and a better plan; perhaps the original shape of the letters rendered the translator's task difficult. We may freely concede the claim that "it is written not as a result of a study of books," but is the "offspring of the intuitions of a totally spiritualized heart."

P. G. SHAH

Mystery and Mysticism: A Symposium. First published in French as a special issue of *La Vie Spirituelle.* (Blackfriars Publications, London. 137 pp. 1956. 9*s.* 6*d.*)

This symposium in six essays is the work of five Roman Catholic scholars. Its thesis is simple and is defended by four of the contributors. They reject the widely accepted notion that mysticism is a form of spirituality to be found in many religions and presenting in all the same features—an aspiration after unity with ultimate reality impersonally conceived, a body of esoteric knowledge and a psychological state in which one experiences absorption into the All. As against this, they maintain that Christian mysticism is *sui generis* and confesses itself dependent on the Church, its sacraments and its dogmas. The "cloud of unknowing" into which the Christian mystic enters is therefore, on this view, not the indefinable One of Plotinus, but the mystery of the Trinity. The sacred humanity of Christ is never left behind as no longer necessary; the Christian mystic retains his attachment to it to the end. All this is worked out in detail in the longest and most important essay, A. Léonard's "Studies on the Phenomena of Mystical Experience." He considers and refutes the Protestant rejection of mysticism as an invasion of Christianity by Hellenism, and avers that it is "bound up in fact (as mystical theology shows it to be bound up by law) with an ensemble of doctrines and institutions: revelation, the sacraments, the Church."

It is perhaps not difficult to maintain this so long as one is dealing with the New Testament and the Fathers or even with the great Spanish mystics. Clearly, Boehme cannot be brought within the scheme, and that is admitted. Can Dionysus the Areopagite? This question is so important that one wishes more space had been devoted to it; for, as the writers allow, not all Roman Catholic scholars are of one mind with them here.

I said above that one writer is an exception. Ian Hislop writes a short paper on "The Christian Myth"; it deals with a different subject, but it is concise, weighty and illuminating.

The book is an important contribution to the study of mysticism. Some may think it one-sided, but the writers are at home in the literature of the subject.

E. L. ALLEN

The Revolution in Philosophy. By A. J. Ayer, W. C. Kneale, G. A. Paul, D. F. Pears, P. F. Strawson, G. J. Warnock, R. A. Wollheim. Introduction by Gilbert Ryle. (Macmillan and Co., Ltd., London. vi+126 pp. 1956. 10*s.* 6*d.*)

"Philosophy," Mr. G. A. Paul quotes Wittgenstein as saying, "is a battle against the *bewitchment* of our intelligence," and in a sense this particular battle has been going on since Plato's day. But the "revolution" referred to in the overall title of this series of lectures—originally broadcast on the BBC Third Programme—is an event of the past fifty years. It amounts, broadly speaking, to a repudiation of metaphysics and a concern for thinking about the processes of thinking. It results in a preoccupation with meaning, with language, with logic. "This programme," says Mr. D. F. Pears,

> may seem rather flat and pedestrian. Philosophers are no longer to produce systems of metaphysics, which are works of high imaginative reason: instead they must try to describe human thinking as it actually is, and to understand it. Because this undertaking is in the spirit of the age, people are so accustomed to reacting against it that they do not pause to reflect that understanding is neither dull nor easy.

Nevertheless the experiencing layman will still be content to call a brown bird a brown bird, a black fountain pen a black fountain pen. He will still crave to believe the incredible; he will remorselessly follow the promptings of his heart; he will speed to his end on the wings of intuition rather than crawl to it through all the hair-splitting ramifications of reason and logic and semantics. And he will even submit to the bewitchment of his intelligence if the result is ecstasy and a sense of more abundant life. The philosophers may have receded into their closed shop; but priest and prophet, poet and seer, are still on our side.

J. P. Hogan

Daughters of Cain: The Story of Eight Women Executed since Edith Thompson in 1923. By Renee Huggett and Paul Berry. Foreword by Margaret Fry. (George Allen and Unwin, Ltd., London. 252 pp. Illustrated. 1956. 18*s.*)

The aim of this documentary account of the crimes and circumstances of the eight unfortunate women who were hanged for murder in Britain between the years of 1923 and 1954 is obviously to show the injustice of capital punishment, and in this it succeeds admirably.

Charlotte Bryant's Defence Council described her as "not very strong in her mind" (p. 159), a masterly understatement which might well have been made of any of these Daughters of Cain who were one and all the victims of sordid environment, abject poverty, insecurity, emotional immaturity and subnormal mentalities. That these abnormal and underprivileged human beings should have been considered "responsible" and judged by ordinary standards of morality seems, at least in six of the cases, to have been the height of injustice. How could it be assumed, for instance, that the wholly underprivileged and penniless Susan Newell, after a lifetime spent in the most sordid part of Glasgow, mentally underdeveloped, her young daughter to whom she was devoted recently assaulted, deserted that morning by her husband and facing eviction from the one poor, sordid room which was her home, was not temporarily insane when she murdered a totally unknown newspaper boy of thirteen who happened to call at her door, for no greater profit than ninepence and the gallows? *How can anyone judge the amount of suffering of which the human mind is capable before it gives way?*

Poverty and ignorance were in almost every case the reasons for the

gradual and inevitable degradation of these women; both of which factors were far more the fault of the industrial system into which they were born than of the individuals themselves, the poverty being pathetically illustrated by the fact that in her will Charlotte Bryant left 5*s.* 8½*d.* to be divided amongst her five children who thereafter became the responsibility of the Dorset County Council.

The authors bring out in the course of the book the steadily rising current of public opinion against the retention of the death penalty. And in their summing up perhaps their best argument for a Christian lies in the question: "Would you be prepared to hang a man if you knew that Christ was watching?" and in their statement: "We hang a woman for committing murder but we have not helped her or ourselves. The crime remains, made bigger by retribution."

This is a convincing book, but for those who accept the law of Karma there can be no "problem" about the retention of the death penalty, since whatever arguments may be produced in its favour, it is obvious that no crime can be lessened by its duplication.

PETER DE MORNY

Women Saints of East and West: Sri Sarada Devi (The Holy Mother) Birth Centenary Memorial. Editorial Advisers: SWAMI GHANANANDA, SIR JOHN STEWART-WALLACE. Foreword by VIJAYA LAKSHMI PANDIT. Introduction by KENNETH WALKER. (The Ramakrishna Vedanta Centre, London. xviii+274 pp. 1955. 16*s.* 6*d.*; $3.00; Rs. 10/-)

This collection of twenty-eight short essays on the lives and work of women saints has been written by scholars, both men and women, of many different nationalities, and has a foreword by Vijaya Lakshmi Pandit and a preface by Kenneth Walker.

It records beautiful and useful lives led by Hindu, Buddhist, Jain, Christian, Jewish and Sufi women who were inspired during their sojourn here by the Spirit of God, some of them fulfilling themselves and Its Will through Faith and some, like Mother Cabrini and the Jewish Henrietta Szold, by Works. It is interesting to watch the earliest Saints, their lives lapped in legends which are surely themselves Divinely fostered, exercising their influence through their homes and families, while the later ones, as communications gradually begin to improve, scatter the seeds of love and helpfulness to the four corners of the earth.

The inspiring Spirit remains the same: Which Was, and Is, and Shall Be: and all the lives share in common, as if it were some heavenly feast, self-sacrifice, humility and burning love.

It is to be hoped that this book may touch the lives of some "ordinary" women, of whom the age alternately demands so much and gives them so little spiritual food: so little, in fact, that they barely know what spiritual food is. Yet perhaps such ignorance is more blessed than to recognize what spiritual sustenance is and to reject it.

STELLA GIBBONS

More About Life in the World Unseen. Recorded by ANTHONY BORGIA. (Odhams Press, Ltd., London. 160 pp. 1956. 7*s*. 6*d*.)

This is a continuation of *Life in the World Unseen*. Both books purport to be "spirit-communications" from Monsignor Robert Hugh Benson. In life, like his two brothers, he was a sensitive and observant writer, though as an ardent convert to the Church of Rome, his books were entirely propagandist in purpose.

To label the present production as emanating from him is an insult to his reputation. The reader may judge for himself. Here are a few passages from *The History of Richard Raynal, Solitary*, by the true and living Benson:—

Where God is not, there can be no communion with man, for the only reason by which one perceives another's soul...is that both are, in some measure in God. If we were more holy and wise we should understand for ourselves that this is so...for He is eyes to the blind and ears to the deaf.

It was a wonderful dawn that I saw as I crossed over, with a mist coming up from the water as a promise of great heat, and above it the high roofs and towers like the lovely city of God, and over all the sky was of a golden colour with lines of pearl across it.

....I have prayed by many death-beds, but I have never seen one like this.

The curtains were wide, and the windows, behind me, that he might have breath to send out his spirit; and without, as I saw when I turned to kneel, the heavens were bright with stars. This was all the light that was in the room; it was no more than dark twilight, and I could see no more of him than what I saw before, the glimmer of his face upon the pillow and his long hair beside it. His fingers were in mine, but they were very cold by now.

But he said that there would be light enough, and so there was.

....Then the moon rose, and the light lay upon the floor at my side. Then a little after it was upon the fringes of the coverlet, and it crept up moment by moment across the leopards and lilies that were broidered in gold and blue.

....And presently it reached Master Richard's hand and my own that lay together, but my arm was so numbed that I could feel nothing in it; I could see only that his fingers were in mine.

So the light crept up his arm to the shoulder, and when it reached his face we saw that he was gone to his reward.

Something of the quality of the atmosphere, distilled drop by drop, is inevitably lost in the "cuts," but enough remains for comparison. Here is the "Benson" of *More About Life in the World Unseen*:—

Part of my work consists of [*sic*] helping people at the moment of their physical death....

The spirit world never does things by halves, to use a familiar expression, and what might appear to be sheer preciosity to the incarnate is clear wisdom to us who have to carry out the work. No trouble is spared. We have infinity of time, a vast amount of patience, together with the services of a multitude of people always available. There is no bungling, there are no mistakes; nothing is left to chance. Our principal in the central office, therefore, knowing us, sends us upon our missions to earth with complete confidence....

After a few friendly exchanges and kindly inquiries, our friend turned to the business in hand. A perfectly straight-forward case, he informed us, and one that should present no unusual features.

Then, at the death-bed:—

There were distinct signs that prayerful petitions had been sent forth, but these being couched in the usual terms of theological obscurity, and in addition being totally inapposite to the events about to take place, they were completely ineffective to achieve any purpose whatever beyond giving a doubtful satisfaction to those then present. This was a matter, however, that Ruth and I were quickly able—and qualified—to set right. We did so, asking for a downflowing of helpful power to supplement our own natural resources and abilities. It was instantly forthcoming....

Finally they pick up the "spirit body," which is detached from the physical one with "the slightest momentary twitch," and carry it off home to a very comfortable couch. "'Well, my dear,' Ruth remarked with evident satisfaction, 'I really think he'll do.'"

The description of the "summerland"

is at the same level. Not even the cast-off "shade" of poor Robert Hugh Benson could have had a hand in this. His intense conviction of God was the very fabric of his life, but this mongrel fantasy is a travesty. The fact that this book is a sequel indicates how dire is the public's need for an intelligent approach to the post-mortem states. So few people realize that knowledge, based on ancient and verified teachings, is available about the subjective constitution of man as well as about the forces, dangerous or benign, of subjective nature. A cautious and serious "investigation of the unexplained laws of nature and the psychical powers latent in man" (the Third Object of the Theosophical Movement) gives a sounder basis than blind, emotional credulity and equally blind scepticism.

W. E. WHITEMAN

Self-Transcendence. By RICHARD B. GREGG. (Victor Gollancz, Ltd., London. xii+224 pp. 1956. 18*s*.)

This excellent book is in some ways disappointing. Mr. Gregg belongs to that increasing band of people which may be described as non-denominational Christians. He is restless with the dogmas of Christianity; his experiences and reading range far beyond them; he aspires after a universalism implicit in all religions: yet somehow he does not make the nature of that universalism crystal-clear.

He is excellent in describing a situation: the situation for instance of the conflict of good and evil in persons. He suggests that the opposites cannot be got rid of by the supposition that good can triumph over evil. In a very real way good and evil are necessary to one another and presumably will endure in human nature. Yet they can be understood from a level of living which transcends the conflict. So far so good, but what is this level? The author makes clear the actual situation and the possibility of its solution, but what is the solution? Mr. Gregg finds difficulty, as well he might, in describing it, in making it convincing. Occasionally he falls into the solution of transcendence through Love. One writes "falls," for most of his readers are likely to know the value of Love. They know they ought to love; they would if they could; what they desire to know is not only a "more excellent way" of exercising what they already in some measure possess, but the power to enable them to exercise it. Mr. Gregg finds difficulty in describing this power.

Similarly with the opposites of past and future in time. The self must transcend them by entering eternity. But what and where is eternity?

> ...the answer is that it lies in the instantaneous dividing point between past and future. It is the Eternal NOW. To enter it we must live completely in the present.

This is all very well, and many of Mr. Gregg's readers will know what he is driving at, but others will not, and they would like to know.

These are objections. But the book is by an author who is in touch with many new creative experiences in contemporary religion. It is a contribution to the new religious universalism, and as such—and because it is always good to be in the company of a man who is doing his own thinking based upon wide reading and authentic personal experience—the book is to be recommended.

E. G. LEE

Progress of a Pilgrimage. By SURESH RAMABHAI. Foreword by JAYAPRAKASH NARAYAN. (Akhil Bharat Sarv Seva Sangh, Banaras. 291 pp. 1956. Rs. 3/-)

The author, who has already written a book on *Vinoba and his Mission*, has here presented us with a vivid description of his hero's historic twenty-seven-month march through Bihar. During this period was collected from that State alone land covering over two million acres for the *Bhoodan Yajna*. This great movement has already driven deep roots in the country, and has grown divers branches like *sampatti-dan, buddhi-dan, shram-dan, gram-dan* and *jeevan-dan*. Excerpts from Vinoba Bhave's speeches, which have been inserted in the right places, throw ample light on the nature, technique and ideology of the *Bhoodan* movement.

As its leading light and living symbol, Shri Vinoba has made it clear that he is not asking for charity but for social and economic justice. Every man is entitled to own and cultivate a little spot of God's earth, and so the practice of *Bhoodan* and its ancillary *dans* is a "daily duty" preached by prophets, saints and *rishis* of old, and not a new gospel. The Acharya firmly believes that this *Yajna*, performed in a proper spirit, will effect a non-violent revolution, and benefit the poor without appreciably impoverishing the rich.

> Bhoodan [says the Acharya] does not consist in offering a few acres of land, but in bringing about fundamental changes in the behaviour of man in society. It calls upon all to cast off the feeling of "me and mine" and "thou and thine."

His advocacy of one-hour schools, his condemnation of elections, his plea for walking tours and his other unconventional views, even when we cannot see eye to eye with him, must command our respect; for there is a ring of sincerity in all that he says. The charts, appendices and the index provide useful aids for the proper appreciation of this pleasant and profitable study.

R. BANGARUSWAMI

Light in our Darkness. By HYLDA MARSTON SOUTHEY. (Arthur H. Stockwell, Ltd., Devon. 113 pp. 1956. 9*s*. 6*d*.)

This autobiographical study is, so the author tells us, "written about a span of some fifteen years of my life —most precious and enlightening ones, including the Marian year." She continues to describe her life as one lived for Almighty God and as being "wonderfully happy . . . turning sorrows offered through Our Blessed Lady to Her Divine Son into absolute and unutterable joy."

There is a lengthy foreword by the Very Rev. E. L. Klimick, O.P., Dominican Provincal of Malta, in which he remarks: "Only when the laws of God are respected . . . will our lives and property be again safe . . ." Further: "The reconversion of individuals, and so the nations, to God is and never can be the only answer against the evils of man's sin."

This little book will be of interest to Roman Catholics as it seems to give an interesting insight into their point of view. To quote from the Foreword: ". . . it is only by finding Mary the Mother of Christ that we surely and fully find Christ and God." There is, of course, no hint or faint indication that there may be other paths to God, or even that Christ mentioned "other sheep." This fervent faith is, of course, the strength of the Roman Catholic position, but also appears to be that stumbling block and millstone to others who seek for truth.

ELIZABETH CROSS

A LETTER FROM LONDON

[In this quarterly letter **Shri Sunder Kabadi** has penned some very pertinent observations on the present delicate balance between Russian diplomacy and that of the Western Powers. It was written prior to the critical situation that has arisen over the Suez Canal.—ED.]

The world is entering an era of peaceful co-existence between Communism and Capitalism, and inevitably the difficulties of making this adjustment from the old condition of Cold War are more obvious than the benefits and the advantages. The aftermath of what became known as the Cold War is in many ways more complicated and complex than are the problems that are thrown up at the end of a shooting war. In the first place, there were no victors or vanquished at the end of the Cold War. Neither Russia nor the Western Powers succeeded in obtaining their objectives. The objective of the Western Powers was to reach a position where they would be able to "negotiate from strength" with the Russians. The issues they wanted to "negotiate" were the reunification of Germany, the liberation of the East European States, the ending of Communist infiltration and subversion in Asia and Africa, the ending of Communist propaganda aimed at weakening and dividing the free world, and the lifting of the "Iron Curtain."

The Russian objective was the extension of Communist power and influence by all means short of a major war. To every nationalist movement in Asia, the Middle East and Africa that challenged the traditional interests of the Western Powers was extended material and moral encouragement. In the United Nations and at other international gatherings the Soviet policy aimed at exploiting and dividing the Western Powers, who were depicted by the powerful propaganda machine of the Soviet Union as war-mongers and imperialists, deliberately seeking to obstruct and defeat the "progressive and peace-loving camp of invincible Communism."

Although no formal armistice was signed bringing the Cold War to an end, there has been universal recognition that this phase of the ideological struggle has been brought to a close. Sir Winston Churchill, who coined the sinister phrase "Iron Curtain," was among the first of the leading Western statesmen to welcome the evidence that the new collective leadership in Russia was turning from the rigid and hostile policies of the Stalin era. The new Russian leadership has attempted, with some success, to bring the struggle on to a higher, more civilized and less dangerous plane than the Cold War. It must certainly be regarded as significant that this great change of attitude in Russia coincided with the development by Russian scientists and nuclear physicists of the hydrogen bomb. When America was the only country possessing this ultimate weapon, Western policy-makers and politicians argued that it was the American monopoly of nuclear weapons that was the most powerful deterrent to Russian aggression. Soon after the Soviet Union succeeded in breaking the American monopoly, however, the "New Look" in Russian foreign policy began to express itself.

Stalin had exercised such undisputed and ruthless dominance over such a long period of time that it was impossible for him to admit that the development of a new military weapon, even of the power of the H-bomb, demanded something like a completely new approach to the formulation of Russian foreign policy. Only when he died was this new factor taken into account by younger men whom history called upon to direct and strengthen the great Soviet socialist state that had been built up, with so much "blood, toil, sweat and tears," in less than two generations.

No longer having a monopoly of this

decisive weapon, the West is now putting forward the argument that it is the possession of the hydrogen bomb by both the West and Russia which is the greatest guarantee of peace. A nuclear war, they rightly argue, would mean the quick destruction of all the belligerents and devastation and ruin over vast areas of the rest of the world as well. So long as this is the certain consequence of a nuclear war, a major war is unlikely. In one of the rare debates on foreign affairs that are now held in the House of Commons, both Sir Anthony Eden and Mr. Hugh Gaitskell, leader of the Labour Opposition, emphasized once more that the dangers of a major war had receded because of the nuclear stalemate. Mr. Hugh Gaitskell made so bold as to predict that there never would be a nuclear war.

Of course, the fact that the human instinct for survival may in this way be expressing itself so powerfully does not also mean that the fundamental differences separating the Communist and Capitalist nations excite and agitate their respective breasts less sharply or keenly. In moments of terrible danger individual human beings often do experience a sudden flash of insight or the capacity to display unexpected resourcefulness and ingenuity to overcome the peril that confronts them. Their reflexes work a fraction of a second quicker; they can see instantaneously precisely what they must do to save themselves. They are less concerned with questions of their dignity, their prestige or the immediate advantages they can gain from the situation in which they find themselves than they would be if the danger was not apprehended to be so urgent.

National reflexes in moments of supreme danger, especially when that danger is concealed behind all kinds of fractional truths, such as that it is possible, given the will, to devise some effective defence against a rain of H-bombs, function much more sluggishly than the reflexes of individuals. That is why in Britain this summer the average person, seeing on the newspaper placards "England in Danger," or "Crisis Faces England," rushed to buy a paper to read what was happening in the Test Match with the Australians. That is why the arrival of Miss Marilyn Monroe, the American film star, was given pride of place on the front pages of the mass-circulation newspapers for nearly a week, while a hydrogen bomb civil defence exercise carried out in a South-coast seaside resort an hour's train ride from London was briefly mentioned in the Press.

I do not say that there is anything wrong in people having a healthy interest in cricket or the romantic allure of film stars like Miss Monroe. They are both, in their way, important features of contemporary popular culture. What is disturbing is the capacity of the popular mind to overlook the fact that its Test Matches, film stars and other sources of pleasure can, with civilization itself, be destroyed in the short space of twenty-four hours. The Cold War has ended—Russia no longer concentrates her diplomatic propaganda and military resources, as she did in the past, on undermining and wearing down the legitimate rights and interests of the Western Powers.

It is still not possible, for a variety of reasons, for Westerners to enjoy the same unimpeded intercourse with Russians that Russians, if they were permitted, could enjoy in the countries of the West. For example, the highly artificial exchange rate makes it impossible for many people who would like to visit Russia to do so. You go to Russia (unless you are newspaper representatives) either completely or partially as guests of the Soviet Government. There is no margin for individual contacts and relationships to develop and flourish (although I notice that it is now possible to have a "pen pal" in Russia if you address your application to the appropriate Russian authorities).

But despite all these remaining hindrances and difficulties to the establishment of normal relations between Russia and the Western Powers, they are in complete agreement at the highest levels of government and in all branches of science, industry and trade that another major war would be a disaster of the utmost magnitude for themselves and for the rest of the world. What are the evil influences, then, that compel them to continue manufacturing, perfecting and testing the weapons that would encompass such unimaginable destruction? The latest Western argument against nuclear disarmament is that no scheme is acceptable unless the Russians agree to President Eisenhower's plan for "aerial inspection." "Aerial inspection," on the other hand, is asking for the moon so long as it continues to be a working rule of Western diplomacy that the outstanding political problems on a solution to which Russia and the West differ, such as the reunification of Germany, must be solved eventually by the time-dishonoured technique of bringing military-diplomatic pressure to bear on those who disagree with you. Western policy-makers try to distinguish between the use of this growing military-diplomatic power as a means of *peaceful* coercion, and the outright waging of war. The one, however, is the logical and ultimately inevitable outcome of the other.

The fact that we are today in a period of relative calm from the days of the Cold War, when the map of the world was almost covered with what political observers called "explosive points for World War Three," should not make us blind to the fact that, until the Western Powers and the Communist nations do get together to hammer out an all-embracing security agreement consonant with the spirit and ideals of the United Nations, the nuclear armaments race, discreetly though it may be attempted to wage it, keeps the world in as much peril as when the Cold War was raging in all its fury.

The Cold War has ended, but there are still too many influential people and organs of opinion which continue to think in terms of Cold War. They continue to interpret every Communist act, whether in politics, trade or social reform, as being inspired first and last by a desire to weaken the democratic world. They have reached the unhappy state of mind which regards Russian ballerinas dancing before Western audiences as more dangerous than Russian bombers. Instead of a Cold War, they now see themselves challenged by a trade "war." When Stalin stayed inscrutably in the Kremlin, they were convinced he was hatching out fresh plans to destroy them. When Khrushchev and Bulganin go to India and make friendly visits to other countries, they are gripped with even worse fears. Peaceful co-existence clearly does not agree with them.

SUNDER KABADI

August 1st, 1956

REBIRTH

He died a painful living death,
But quivering lips, in the last breath,
Murmured: "I loved but killed my love."
Tears, long suppressed, trickled
From dim eyes to soften a heart
Which had not understood.

Death did not conquer, but love
Triumphantly rose above
The complex spiral of mundane contradiction
To bring peace where war had raged;
Life, too, in a new form grew
And covered pain with understanding.

PHILIP ZEALEY

ENDS AND SAYINGS

"————ends of verse
And sayings of philosophers."
HUDIBRAS

The Indian Prime Minister, addressing the people of Poona on August 1st, sounded a call to unity that has a wider than national relevance. We were, he declared, in a new age, the atomic age. "The old concept of barriers and separatism must end and we should unite ourselves." If in the reorganization of the States a piece of land here or a *taluka* there went to this or that State it should not be a matter of concern. "That place or area is not going out of India. We have to work for the country as a whole."

The world, alas, is far from such unconcern as to national boundaries, which should help non-Indians to sympathize with, while none could condone, the possessive complex which precipitated the tempest raging about Bombay. Shri Nehru appealed to his Maharashtrian audience not only to prepare for the responsibility of running their own affairs but also to work at the same time for the country's good.

Would that the need for calm and peaceful settlement of problems, which he urged, were everywhere recognized! The Indian Prime Minister's fatherly counsel is worth the nations' taking to heart. He spoke with an almost Vedic simplicity:—

> Let us not be angry with each other. Let us not shut our hearts and minds. Let us have an open mind on everything. Let us be frank with each other.

After all, as he brought out in laying the foundation stones of two Poona University buildings the same day, the human being is the primary factor. The creation of the finest human beings, he declared, was the main objective of all developmental activities in the country:—

> The final things are not factories or river valley projects or even Universities. They are only the ways and means to create the finest human beings.

Did not Ruskin imply this in *Unto This Last*, which so greatly influenced Gandhiji? He raised there the question "whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one."

Mr. Emmett L. Avery's article in the Spring *Shakespeare Quarterly* on "The Shakespeare Ladies Club" reveals a precedent for the influence of women's clubs today. He credits that club with no small part in the revival of Shakespeare's popularity with early-eighteenth-century playgoers, when pantomime and spectacle were threatening to banish tragedy from the boards. No name of any member has come down to us, but "Shakespeare's Ladies" brought considerable influence to bear on playhouse managers. Numerous playbills for Shakespearian performances in 1737 carry the heading "At the Desire of several Ladies of Quality." That they were ladies of taste as well is evident, for they made Shakespeare fashionable, beginning a movement which restored to the stage many of his neglected plays and made familiar ones better known.

James Ralph, urging in 1743 the encouragement of old plays which would be a credit to the British people, wrote:—

> This is still in our Power and the Ladies of the *Shakespear* Club, gave a very noble Instance of its being their Inclination. Indeed, if ever the Theatre receives new Life, it must come from this Quarter. The Ladies have been always the best Patrons of Wit, and have distinguished themselves by a true Taste in Public Diversions.

We have been much interested in receiving from the Paris Headquarters of Unesco the multigraphed "Working Draft" of *A Guide for Teachers to Original Sources for the Study of Asian Cultures*. This "Selected Annotated List of Famous Writings Which Are Available in English Translation" will be of value for Western teachers desirous of imparting something of the riches of Asian cultures. Their predicament is the reverse of not being able "to see the wood for the trees." Indian literature, for example, is so vast and dense a growth that monarchs of the forest may very easily be overlooked.

The *Guide* will be useful also to many in Asian countries who recognize the desirability of knowing something of the literatures of other countries on their own side of the world. Too often educated Orientals know more of the literatures of the West than of those of their neighbours.

The compiler and annotator, Shri Baldun Dhingra, an Indian educator and poet now in Unesco's Department of Education, is to be congratulated on the result of his labours. He has included in his list, on which experts on Asian cultures have been consulted, a few recent works originally written in English and also some works of great merit known to be out of print but perhaps available in libraries. The starring of the latter in the printed form which we hope this will soon assume for wide distribution would guide publishers to important works which though old might well outsell as they would outvalue up-to-date ephemera.

We congratulate the Gokhale Institute of Public Affairs at Bangalore on its entry into its new pleasant and commodious quarters. Its house-entry celebration was held on July 29th. Its devoted founder and President, Shri D. V. Gundappa, in his address on the occasion described his Institute as a "non-communal, non-party organization, not concerned with power politics." It aims to be the "Belfry-Tower of Civic Conscience," and to educate the people in the "ideals of active and enlightened democratic citizenship."

THE ARYAN PATH of May 1945 recorded the inauguration of the Institute and wished it well. It should be able in its new premises to render ever more valuable disinterested service in examining public policy, drawing attention to remediable evils and educating public opinion. It will benefit both India and the world if it stresses the demand of Gokhale as well as of Gandhiji—that "public life must be spiritualized."

Dr. B. Pattabhi Sitaramayya, Governor of Madhya Pradesh, raises in the Spring 1956 *East and West* (Secunderabad) an unpleasant but important and timely subject. He writes "On Hanging," showing the grim mechanism of a particular method of destroying the body of a brother man, while not making electrocution sound much pleasanter for anyone concerned.

He predicts, we hope correctly, that

> a day will come—not far ahead, when like so many forgotten arts of life, the art of death by the science and artifice of hanging will not only have been forgotten, but the very mention of it may make the hearers feel aghast,—that there should have been an age when...offenders were subject to the penalty of hanging.

Dr. Sitaramayya exonerates by implication all concerned in the pronouncing and carrying out of the sentence, concluding that "the criminal... killed himself when he committed the crime." This seems rather too facile, even assuming that all executed men are guilty of the crimes for which they suffer at the hands of man-made law, an assumption which history does not bear out. But will Karma be as lenient in its judgment of a society which shares the responsibility of producing criminals and which yet tolerates that hideous relic of barbarism, capital punishment?